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UNION:

OR, A

TREATISE

OF THE

Consanguinity and Affinity,

BETWEEN

CHRIST and his CHURCH.

By JAMES RELLY.

*For as the Body is one, and hath many Members, and all
the Members of that one Body, being many, are one
Body: so also is CHRIST. 1 Cor. xii. 12.*

LONDON:

Printed in the Year MDCCLIX.

UNION

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TRAITOR

of the

CONGREGATION AND AFFINITY



CHRIST AND HIS CHURCH

By JAMES REILLY.

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P R E F A C E.

HEARING an *Apostle* say, that he used not the excellencies of speech, nor the enticing words of man's wisdom, when he came preaching the Gospel of *Jesus* amongst the Gentiles: I conclude, that what was *then* useless, is altogether as unnecessary *now*. Truth needs no art, but manifests itself by plainness of speech, in the demonstration of the Spirit, and of power.

I believe I may say, without uncharitable censure, that mankind in the general judge according to appearance, and not with righteous judgment; the flowery stile, the swelling word of vanity alluring to the flesh, is that, which (by reason of the depraved senses) is most pleasing to the ear, and striking to the mind, it being not important, whether it contain any

matter or not: The Truth itself, being seldom that which the reader falls in love with; it is language, sounds, and pomp of words, that enamours a fluttering world.

To urge, that the allurements and elegance of speech adorns the Truth, and removing the prejudice which many have conceived against it, excites them to read with delight, &c. I say, this plea will be found upon impartial inquiry, to be a flat contradiction of the scriptures, a stale device of Truth's grand enemy: For, let the *same subject*, be but treated of in the true apostolick language, viz. plainness of speech; and those raptured admirers of the sublime, however nervous it's argument, will reject it.

To assert that the excellency of speech, and the enticing words of man's wisdom, is necessary to enforce the Truths of the Gospel; is to impeach the judgment of one whose choice did not proceed of necessity, when he chose plainness of speech, such

such as was familiar to the meanest capacity; I mean the apostle to the gentiles; he looked on the enticements of speech, as a proceeding unworthy the majesty of his matter, yea rather *hurtful* then *helpful* unto his hearers; lest their faith should stand in the wisdom of man, and not in the power of God. Hence I am encouraged to hope, that the absence of those embellishments from my Treatise, (tho it proceed of necessity) will neither marr the beauty, nor relax the nerves of Truth contained therein: And, what further conspires to render my expectations sanguine in this particular, is the perswasion, that there are such in the world, whose ears cannot be charmed with dead unmeaning sounds, and whose hearts are susceptible of Truth, in it's artless native dress.

But as the *multitude* think otherwise, and are contrary to *me*; in the grace and love of *Jesus Christ*, I stand prepared for censure, and reproach,

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and am not afraid of their utmost enmity: nor is it in the power of the world to torment me with disappointments, because my expectations are suited to their candour and clemency.

Through the knowledge of myself, and the observation I have made in life, I understand a little of human nature; and having learned of the Father, am not altogether ignorant of him who is the Truth: I therefore perceive, that *reproach* and the *Gospel* are inseparably connected; that it is impossible to believe, and bear witness of the *one*, without being exposed to the virulence of the *other*, therefore God forbid that I should seek to avoid it, but rather meet it rejoicing, and receive it with open arms; being thereby crucified unto the world, and the world unto me.

As I make no pretension to infallibility, nay as I pretend not to the abilities of fallible authors: respecting wisdom, and Letters, it will not surprize me, nor need it surprize any *body else*, if some
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busy critick, whose genius leads him ever in search of offal, and garbage, should pretend to detect in my book, not only bad grammer, with inaccuracies in phrase; but errors in judgment also; Nor shall this trouble me, provided he substitute in stead thereof, what consists more with the honour and glory of *Jesus Christ* our Lord, for *then* my aim and end is answered.

If I am asked in *meekness* to explain myself in any particular, wherein it is judged I have not been quite intelligible, tho I cannot promise success, I find myself willing to attempt it. But, when any conceited spirit, from meer *wantonness*, majestrially declares me wrong, I shall not reply; because *the servant of the Lord must not strive, but be gentle unto all men, apt to teach patient, &c.*

As I do not remember to have read the author, who hath treated of the subject contained in the following Tract; any farther than to drop some very brief hints of such a Truth, which

which hath been immediately contradicted by some other position: So neither do I remember to have read any thing wrote in confutation thereof, except a few admirable pieces lately handed about; in some of which, my name stands conspicuous as an Heretick. I have reasons with me very sufficient, why I take no notice of those important spirits, so as to answer them in form.

First, Respecting such that I have seen, their performances evidence beyond all controversy, that they did not understand the matter which they wrote against; and therefore treated that with contempt which was above them, being not afraid to speak evil of dignities. I would always, (unprovoked by their petulancy) answer those with silence, as being beneath my attention. I would harden my ear against the roarings of ignorance, and be utterly insensible to their invectives:

It being ridiculous to fret at the barkings of a Cur, when it is the nature

of the animal to be noisy. Moreover, my wise, and powerful antagonists, are generally positive without candour; yea even *infalliable* in their own conceit: With such it is unlawful to reason. To see what important airs those little masters give themselves, strikes one at once with laughter and contempt; and constrains the *serious* mind to commiserate the abject state of Man, which nothing more fully discovers, than the egregious vanity, and insolence, of absolute determinations without reason. For my part, after having abjured the *Pope* of *Rome*, I can never submit to any infalliable chair of an inferior Sort: Therefore their positions hath no weight with me, where they produce not their reasons, and such reasons as immediately relate to the matter in hand, and take in its meaning.

Until then, they may think as high as they please of themselves, (as vain conceit seems necessary to keep up their spirits) I must of necessity re-

spect them, so, as to take no notice of their Anathemas, but boldly confess that after the way which they call Heresy, so worship I the God of my Fathers.

Another reason, why I do not choose to answer (in form) those Antagonists who have as yet appeared in publick against me, is, that personal pique, disappointments, self-interest, &c. was not the least powerful motive with them in their opposition ; and where those considerations influence the mind, it is an easy matter to find fault, Yea *prejudice* is dexterous at *making* faults, where there are none. I would not answer such as these, lest, by inflaming them, I should drive them to an utter renunciation of Christianity : Lest they should cast off, and reject that measure of Truth which at present they *may* have, only because, (from personal enmity) they may be in all things my opposites. For, where a spirit of resentment and selfseeking takes the Lead, it is not strange to

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see men change their Maxims, lest they should be thought to agree in any particular with the objects of their envy ; it is a pity the Evidence that some of my opponents are already too guilty of this Charge : is so full.

Besides, there were many other stimulating considerations, well nigh as powerful as that of personal enmity, and revenge, which made them opponents to me, and my doctrine : such as making their peace with the World, at the expence of the *persons*, and *matter*, trampled on. They were well aware, of its being a very likely method to gain the favour of mankind, in the general, especially of the pious Populace ; the light, in which things stand at present, administering them abundant opportunity for so doing, it being shrewdly foreseen, that *prejudice* against the Person, and Matter exploded, would not permit the world to inquire impartially, into the merits of the Cause. They could not but be greatly en-

couraged, being assured of victory, before they came to the trial. It might reasonably be expected from hence, that their exclamations, and invectives, would have a large run in the world; to the great advantage of the Authors; this thought had a sweet feeling in it. But, I believe, there has been a disappointment here; it should have been considered, that the Person, and Doctrine, which they bespatter, are not sufficiently popular, and formidable, to raise a general Call for their confutations, and preservatives.---The *deliverance*, is always proportionable to the *Danger*, nor can the latter be great, from what is only the object of hatred, and contempt, and not of fear: Had this been considered, their expectations had not been so sanguine. I might, by appealing to *Human Nature*, prove, that those my reasons, for not taking any farther notice of my antagonists, are not mere *surmise*; which may possibly be false: But I decline this, and declare myself well assured

assured of what I have said, from circumstances sufficiently convincing : however, I shall bid them all farewell in the words of the Poet,

If want provoke, or Madness makes them print,
I wage no war, with *Bedlam*, nor the *Mint*.

It is not my aim in this Treatise, to defend by external *Argument*, against gainsayers, what I conceive to be the Truth, as it is in *Jesus* : but simply to throw such a light upon the matter, that *as* it is true, it might appear in a measure intelligible also. I was for a long season, after satisfied of the redemption which is in *Christ* ; very uneasy at times, concerning the Equity thereof : Indeed the hints which occasioned those disputings in my Mind, were merely accidental ; for having received much consolation in the first perswasion of redemption, the forgiveness of sins, in the Blood of *Jesus*, I judged myself sufficient, (from the Argument I fancied I was Master of, and that resistless authority, which I dreamt attended my words,

words, when I spake of divine things) for the conviction of the most hardened, and averse to salvation by *Jesus*; and accordingly, as opportunity offered, failed not to exert myself upon this principle: at length I met with one, who (though his zeal, and self-sufficiency, bare no proportion to mine;) was far my superior in understanding: after he had with *coolness* heard what I had to say, He asked me wherein was the justice, and equity, of one Man's suffering Death, yea even the torments of Hell, for another: so contrary to reason, and also to the testimony of scripture, which often declares, that *the Righteous shall not suffer for the Wicked*; but that every man's sin should be charged upon his own head, &c. I was not prepared for such a question as this; and was therefore involved in a difficulty, which I could not obviate. I appealed to the *Sovereignty* of God, it was granted that God was *Sovereign*, and that from his *Sovereign* pleasure, he creat-

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ed us, redeemed us, &c. having nothing to move him to it, but his own will: yet he wills nothing but what is just, and equitable, because he is just when he judgeth, and justifieth. I would then have urged, that as God is infinitely above us; his thoughts, and ways, above ours; we are not to conceive of *him*, his *Justice* and *Equity*, according to our low, and scanty notions thereof. It was answered, if I granted that mankind had any true notion of *Justice*, and *Equity*, tho' but in the smallest degree, then what is contrary to *this*, must be much *more so* to God, whose *Justice* and *Truth*, is infinite, pure, and eternal. I urged other matters, to as little purpose, and tho' I confidently continued in my former assertion, yet I was forced to abate much of my self-importance, and very often afterwards, was greatly disturbed in my mind, on account of these things. As far as my capacity would admit, I applied myself to reading; and read a great many

many Books, treating of redemption by *Jesus Christ*; and found them all run in one Channel, *viz.* that Man being a debtor, and transgressor, and unable to save himself, *Jesus Christ* became his surety, under an engagement to pay his Debts, and to bear his punishment: The *Equity* of which, is generally resolved into the *sovereignty* of God, or accounted for, from the willingness of *Christ* (as an *independant Divine Person*) to suffer, in the sinners stead: whilst others satisfy themselves, with the bare positive assertion, that it is equitable, for one person to be surety for another, not only in case of Debt; but even in capital offences. Those resolutions, I read, over, and over, but rather more *perplexed*, then *satisfied* thereby. In vain it was, that the most pious, and orthodox writers, and preachers, explained the matter thus: I was *constrained* to despise all human authority, in things of this nature; especially where there was not the *shadow* of Reason,

Reason, and Equity. I applied myself more carefully, to the reading, and study of the scriptures; as without notes, or expositions: submitting in spirit, unto Him, who at first dictated, and hath taken it upon him to make us understand them. And thence it was, I discerned according to that scanty measure I have attained, what, I conceive to be the harmony of divine Truth, *viz.* the *Union* of *Christ* and the *Church*; and, how clear the equity of redemption, by the blood of *Jesus*, appears in this Truth, in the following Treatise I have attempted to shew. And, because I have thereby found a retreat in *Jesus*, from the face of the Enemy, and all his dangerous insinuations, whereby he would have shaken the foundations, I publish it to others, that if there should be amongst my readers, *such* who are tried, with trials of like nature, they may possibly have instruction sealed, to their peace, and consolation. It is also probable, that such may read,

whom either prejudice, or lack of opportunity, will not permit to hear.--- There are generally but few, amongst the great multitude, who inquire into the merits of the cause they engage in: Tradition, received from their Fathers, zeal and affection for their Leaders, spirit them on to persuasion beyond scruple, that they are in the Truth. It is very probable, there are others, who simply crediting the scripture testimony, that *Jesus Christ* died for our sins, and rose again for our Justification, are happy in that Truth; without once inquiring into the equity thereof, or ever thinking it necessary so to do. The reality of their peace, I will not pretend to deny, as they believe the Facts, which the gospel relates, and proposes, as the Joy and Peace of Mankind. But yet, the necessity of examining the equity thereof, remains; as is evident, first from the scriptures treating so plentifully of it: To deny the necessity of attending to which teaching, would be

be the highest arrogance. Again, tho' they may hitherto have escaped the temptation *within*, and the argument of such *without*, who walk enemies to the Cross of Christ; yet it proves not, that they shall *always* escape: therefore it is necessary, they should, from the faithful apprehension of their *union* with *Christ*, be so rooted, and grounded in Love, that their Joy may abide, and no man take it from them.

Again, it is necessary, that knowing God, they may glorify him *as God*, who, being infinitely glorious, and exalted, in all the perfections of his Nature, hath in this gracious plan, most wonderfully exhibited that Divine harmony, which to *man*, is so rich a proof of his unity.

As to my talking so much of *Christ*, his person, and excellencies, my continual endeavour to point *him* out, as *the Way, the Truth, and the Life*; I hope, even such who would be thought the *guardians* of true godliness, will bear with me a little, when I give

them my reasons for so doing. First, I am under very great obligations to Him, which coming to light every Day, more and more, constrains me to speak of him, and to esteem Him very precious. Again, I may be excused a little, because testimonies of this nature, are very rare: whilst *Moses*, hath them who preach *Him*, every sabbath Day, in every synagogue. And whilst most of the publications on Divinity, are now entitled *Practical*; as the Daily Advertisements bear witness, (then which, there is nothing according to my Apprehension, more fully proves the decline of real Christianity. I hope so insignificant a person as I, may be indulged with saying somewhat of Jesus Christ. The Phrase *Practical*, when applied to Divinity, seems to be made use of, in direct opposition to *Christ*; and that, which *immediately* treats of him: as tho', he was dry Theory, a Fable, or an Idle speculation only. Will it be answered, that the wicked-

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ness of the age, is *such*, as renders it needful to write, and preach, *practically* as called. Is not this giving up the cause to the enemy, and a tacit acknowledgment, that the Article *Christ* is insufficient? Yea, that this Article rather tends to corrupt mankind, and promote bad morals; or indeed to say thus: fain would we reform the world, we have used all means to do them good, we have tried *Christ*, we have preached, and wrote of *him*, but *he* would not do: He only made all things worse, how can *he* be of God, whose Disciples break the Sabbath Day? &c. we are therefore obliged to lay *him* aside, and betake ourselves to the Law of *Moses*, with other good rules, which pious Men have planed; and by insisting upon their living up to those (promising *salvation* unto such who *do*; and threatening all that *do not*, with *Eternal Damnation*) we hope to stem the torrent of vice, and turn mankind into the paths of virtue and piety.

Have your inventions answered the End intended ; are they more reformed, then they were in the days of the Apostles, who made it their business to preach a crucified Jesus ? where is the Church, or society of Christians now, who attain to this Character, *The multitude of them that believed, were of one heart, and of one soul, neither said any of them, that ought of the things which he possessed, was his own, but they had all things common?* Acts iv. 32. This was effected by the simple testimony of Jesus, his death, and resurrection ; the people were then taught, that they were the body of Christ in particular, and members one of another. Whereas, the more modern doctrines, has taught mankind, to respect each other as Aliens, each esteeming of himself, better then another ; imagining he has property, distinct from his brother, yea even in spirituals ; he looks on his own things, and not on the things of another. Thus, the modern

modern doctrines, and traditions of men, are calculated to promote self-love, spiritual pride, bigotry, and hatred of each other, instead of love. Therefore is it, that the Morals of Mankind, are as bad, as ever, notwithstanding the necessity, and benefit of holiness, and good works, is daily sounded in their ears. And even amongst the *reformed*, as they would be thought, is there not envying, strife, contention, backbiting, evilspeaking, whispering, uncharitableness, the putting forth of the finger, revenge, inhumanity, with every evil work and disposition? and indeed, this is the genuine fruit of the doctrines of the age; for where people are taught, to distinguish between saints and sinners, and to think themselves holier than their neighbours, it is not strange that they use them ill. As this is so general, I suppose it will not greatly irritate, that a few worthless men, without character, or popularity, should make *Christ* their subject,

subject, and be ever *preaching* or *writing* of him. It is to be feared, that being *meerly* orthodox, in point of works, with a desire at times of *doing*, and other times, a sigh, and sorrow for *not* doing, with a zeal for propagating the doctrine, is that which *sooths* and *keeps* in peace, the consciences of many, who otherwise, are very sensible of their deficiency in this particular: And to talk of *practice*, and know nothing more of it; yea in short, to talk of it, without keeping the *whole* Law, is such a deception, where *scripture* authority is admitted, yea, or even what reason suggests of the nature of the divine Being) as cannot be accounted for, but by the pride, bewitchery, and madness, which we are naturally involved in. Persons of this cast, please themselves, like the kings of *Bedlam* who imagine, their rags a purple robe, and their heap of straw, a throne; and are very angry with all,

all, who will not humour their vain conceit.

As to the zealous promoters of the Doctrine of works, in opposition to the compleat salvation, of *Jesus Christ* our Lord, we know what *he* says of them: That they lay heavy burdens upon mens shoulders, which they *themselves*, will not touch, with one of their fingers: and the Apostle says, neither they *themselves* keep the Law, but desire to have *you* circumcised, that they may glory in *your* flesh. Thus, we are not always to Judge of men by their sounds, or to imagine a man greatly pious, because he talks of works, or writes practical Treatises; nay, it is certainly reasonable, and just, for us to withhold our credit, and shut our ears, until his *tempers*, and *actions* speak: and of *such*, I have no need to be afraid, however zealous they may be, for as Mercy, Compassion, and Charity, are none of the least prevalent, in the composition of true Piety, their pre-

cious balms, can never break my head.

Nothing is more probable, than that it will be objected: I am an enemy to good works, or, that convinced by the holy practice, of some particulars, amongst the Professors of Religion, I pine with envy; affecting to *despise*, what I cannot *attain* unto. To which I answer, I am far from being an enemy to *good* works, that which is truly *Good*, when manifest, always commands my respect: nor can I conceive, how any Man, when convinced of the good, should hate it, for *being* so. I do not mean to deny, that the truly *Good*, is at any time the object of Man's hatred; but, then we always suspect that of *evil*, which we allow ourselves to hate; and if from the corruption of nature, we hate the *Good*, because it forbids us the gratification of the sensual appetites, yet even *that* hatred, doth not totally exclude from the Bosom, a secret approbation of the *Good*. But,

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as weakness, and ignorance, are (accidentally) properties of human nature, we are not always capable of distinguishing, *perfectly*, between *good* and *evil*. I am not, cannot, possibly be an enemy to *Good* works; but then, I must have some more incontestable proof of goodness, before I become an admirer, than ignorant roarings, the clamours, and important airs of vain pretenders. When I consider good works, as mentioned in the scriptures, I would distinguish between them, as *spiritually* and *morally* good; the *former*, which merits the divine complacency; *Mankind* are incapable of performing at any time; as I could easily prove, was there occasion. The *later*, which respects *Beneficence*, one towards another, as reasonable Beings, as Fellow-creatures, or if you please, from a *higher* consideration, as *the Body of Christ in particular, and Members one of another*, is what the Apostle recommends; in that oft' cited passage:

That they which have believed in God, may be careful to maintain good works, these thing are Good, and profitable unto men, Tit. iii. 8. And again verse 14. let ours also learn to maintain good works, for necessary uses. That Bread is profitable to the Hungry, Drink to the Thirsty, Cloaths to the Naked, and Honesty in all your dealings, unto such whom you are concerned with; I say, that it is profitable thus mutually to bless each other, is not to be doubted: profitable to the Receiver, and profitable to the Giver, as it entitles him to the respect, and esteem of his fellow-creatures. Hence may the Beneficent, and Benefited, both be said to profit thereby; and therefore are the works called Good, and said to be profitable unto men, yea of necessary use, thus *Thy wickedness may hurt a man as thou art, and thy Righteousness may profit the Son of Man*, Job xxxv. 8. But, let us not mistake the Apostle's meaning, and imagine them profitable unto us, with God; to our salvation

vation, and acceptance with *Him* ; This would be to renounce the Lord who bought us, to pretend that we have, whereof we may boast, even before God : and thus believing a lie, fall into the strong delusion, As a Friend to benevolence, equity, and peace amongst mankind ; I should be glad to see those good works abound : and from a right principle, would encourage them with all my power. But, when men begin to speak of these things, and consider them as *spiritual* Good, as well-pleasing, and acceptable with God, as Righteousness, Holiness, or fruitfulness before *Him* ; or, when making *this* their sanctification, they go about to prove their *Faith* thereby, inwardly respecting those motions, as *Proofs*, and *Marks* of their Grace, and Christianity : I say, when *this* is the case, with ardent zeal, ten-fold more burning, then they can ever shew for the works of their own hands, we will prove, all their righteousness to be filthy Rags : Drofs, and

and Dung, exposing the pride, vain glory, hypocrisy, covetousness, self-love, &c. of all their Works, Words, and Thoughts, protesting with all our souls, against bringing the *Blind* and *Lame* into the House of the Lord: for as much as we conceive, that the honour of *Jesus Christ*, and the real happiness of mankind, is greatly concerned here. And, if for *this*, I am deemed an enemy unto good works, so be it. I will remember the word of the Lord, who said, *the World cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil*, John vii. 7. And, as to any conviction, received from the most upright amongst men, from their holy example, &c. the God, and Father of our Lord *Jesus Christ*, before whom I stand, knoweth that I lye not; when I declare: That there is but *one* Man,* amongst all the individuals of *Adam's race*, whose example I admire and can perfectly approve

* The Man Christ *Jesus*.

prove of: by *his* example, I confess I am deeply convinced, not to envy, but to the most profound admiration! and, though I see that in *Him*, unto which I cannot attain, nay, it would be the highest arrogance in *me*, or any *other* mortal, to seek, or expect, by works of righteousness, imitations, &c. to attain unto *his* perfection; yet, I cannot despise, but must for ever reverence, admire, and wonder before *Him*. When I except *this* Man, I believe that word of the Lord applicable unto all the others, where he says, *the best of them is as a Brier, the most upright is sharper than a Thorn Hedge.* Micah. vii. 4. *For every Brother will utterly supplant, and every neighbour will walk with Slanders.* Jer. ix. 4. Thus saith the Lord, and thus I think: and therefore cannot behold any man upon Earth, with an envious, or evil eye, on the account of his dazzling perfections; nor is it possible I should ever despise *good* works, on this account.

count. But, wherever I have spoken
 slightly of *Human Goodness*, it is
 because I am convinced it is not good ;
 but a false shew, and lying vanity ;
 and therefore as a *falshood*, always to
 be opposed. Another reason, is, be-
 cause these vain pretensions gaining
 ground amongst mankind, tends great-
 ly to the dishonour of *Jesus Christ*,
 and his *Gospel* ; and to make void
 the Grace of God. Again, it tends
 to *distress* the Soul, who is convinced
 of the weakness of *Human Nature*,
 according to the scriptures ; and to
 keep him from the rest, that remain-
 eth for the people of God : nor can
 any rejoice in it, but the *deceived*,
 who know not themselves, nor the
 scriptures, nor the Power of God.

Again, it encourages to party : its
 warmest Advocates, being of the num-
 ber of those who *separate themselves*,
 And yet, nothing more fully estab-
 lishes that exploded Maxim, *let us do
 evil, that good may come*. It is this,
 which *allows* ; yea even *authorizes*,
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one Man, to think himself holier than another, and consequently to say in his Heart, *stand by, come not near me, I am holier than thou.* From hence, instead of loving his Brother, He takes an occasion to *Judge* Him, *despise* and *bate* him: yea, from this very principle, proceeds all the animosity, pride, backbitings, whisperings, contentions, &c. which abounds, amongst all the various sects, of religious people: Yea, such is their zeal, for the *Good* as considered in the creature, that (lest they should turn from it) they will not scruple to break *any*, yea *every* commandment, in the Book of God; and to run a Tilt, against the *whole* of the perfect example, which the holy *Jesus* hath exhibited; only to keep their votaries steady to their favoured plan. And, lest you should think my assertion *too* strong, you need only for your conviction, put your Head into some of those places, where *Human Goodness*, or *inward holiness*, or, *that work of the Spirit upon the Heart*, which opposes the

free salvation of mankind by the Blood of Jesus; is the chief, or continual subject: for, though the terms are different, the Matter is the same; I say, put but your head into any of those places, and you will bear and be convinced soon, if you are impartial, of the truth whereof I affirm. You, may there hear a person in defence of inward holiness, (and as he pretends, with a pure zeal to promote the same) raving, with all the energy, and eloquence, of Pride, censoriousness, slander, cruelty and ignorance: against such, whose Names are not in His Legend, bespattering them with the epithets of Dogs, Swine, Devils, Hereticks, &c. threatening them with eternal destruction, warning the people against them, as the pest and plague of the earth; withal, giving such descriptions of them, that their Disciples knowing them, may learn to hate them, and copy their pastors example, in speaking all manner of evil of them. This, is not only Satan rebuking sin, but Satan propagating holiness also, a
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doing evil, that good may come. But, if it shall be objected, that our Saviour, and the Apostles used these epithets, when speaking of unbelievers, I answer; when *they* used them, it was (by shewing mankind what they naturally were) to enhance the Grace, whereby they were saved: and were commonly given to *such*, who trusting in themselves, that they were righteous, despised others. Besides, our Saviour, and his Apostles, had power, when they applied those characters to any individual, to demonstrate by undeniable signs, the truth of what they spake: and that they were not revilers. As for instance, when *Saul*, who is called *Paul*, set his eyes upon *Elymas* the sorcerer, and called him a Child of the Devil, an Enemy to all Righteousness, &c. he proved the truth of what he said, by striking him blind. God, thus bearing witness unto his accusation. As with *Peter* also, in the case of *Ananias* and *Saphira*. But, where any, who would be thought infallible

now, are for ever filling their mouths with the Apostolick censures, and anathemas, without being able to shew the like proof of their infallibility ; they are to be respected as proud, arrogant, conceited ; and rather railing, reviling accusers of their Brethren, than Apostles of *Christ* : yea, as the offerers of strange fire before the Lord, and not the fire, which fell from God upon the Altar, when *Moses* and *Aaron* blessed the people. How ridiculous must it be ! to *read*, or *hear* a Man writing, or preaching up holiness ; which is the Love of God, and his neighbour ; in *such* a spirit, and terms, as, (rendering the divine Being so implacable, and difficult of access, and his neighbours so much worse than himself) hath certainly a more powerful tendency to promote enmity, hatred, and contempt, than Love. Thus men *preach*, and *write* of goodness, until *Love* entirely ceaseth. And of *Faith*, until it dwindle as *small* as a grain of mustard seed ; until all hope, and charity, for their Neighbours, is wholly lost.

lost. *Nothing* is more common, then for men to preach, and dispute, for holiness; yea for its being in *themselves*, until quarreling with the opponent, there appear nothing in them, but the most *unholy* tempers, and dispositions. And yet, they must be thought *holy*, and that in *themselves* tho' our every sense testify the contrary. Sure man is scarcely a reasonable creature, to be thus imposed upon, or what is worse; He is a most bewitched and *infatuated* creature. O! thou great Archetype of true holiness, *Jesus Christ*: thou *only* art holy, thou *only* art the Lord; and thou knowest, wherefore I thus speak. It is because mankind would *rob* thee, by assuming what belongs unto *thee* only, it is because the principle of self is such that they would found Dominion in Grace; from a supposition of superior holiness, use their fellow-creatures ill.

I have *thus* spoken, thou knowest; because I apprehend what I have spoken *against*, to be utterly false; a grand deception, and yet the Idol of

man-

mankind. Thou art my standard,
 and everlasting pattern of true Good-
 ness; and I always conclude that
 who so gathereth not with Thee, scat-
 tereth: nor can I ever believe *that* to
 be *bad* or *good* which is contrary to
 thee: unto thy Grace, and Keeping,
 I commit my all; and that thou
 shouldest Bless what I have written, un-
 to the Glory, and Praise, of thy venera-
 ble Name: and respecting my readers,
 unto their conviction, even to that E-
 ternal Life, which is in Thee; I Pray.

It may easily be seen, that I aim only at
 illustrating that Grand Capital Propo-
 sition of the Saviour's: *I am the Truth.*

To do which, I am not afraid to
 tread the most unfrequented Path, and
 walk therein undisturbed, notwith-
 standing the clamorous accusations;
 of Singularity, Novelty, and Heresy.
Affectation of being singular, from
 selfish Views, I hold abominable: and
 as an *equal* Abomination, the attempt
 to shun the Cross, when standing in
 the Path of Truth.

Respecting the *matter* and *scope* of
 the

the following Treatise, I am above uncertainty therein: Nor can the *Piddling Pedant* who feeds on garbage, the detection of Errors in Grammer, the obsoletenes and impropriety of Words; exclaiming at want of Literature in Authors: Neither the Orthodox *Precise*, who sits in the infallible Chair, and condemns as Heresy, whatsoever squares not with his Dogma; supported by *Creeds*, Confessions of Faith, and the positive determinations of the most *sound* and *pious* expositors: I say, neither the *one* nor the *other*, will be able to shake my confidence, respecting the *Truth*, I aim at illustrating: which is, that *Jesus Christ* our Lord, is ascended far above all Heavens, that He might fill all things and, that in the *new Man* there is *neither Greek, nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all, and in all*. As to my Defects as an *Author*, I hope, I have by confessing my insufficiency, and renouncing all pretensions to any such Abilities,

Abilities, *Anticipated* my Examiners in their Censures: but, if Time should shew the contrary, I have an infallible remedy in Silence, as there is nothing appears to me, worth contending about, besides the *Faith once delivered to the Saints* which contention is *spiritual*, and manifest Trough the whole of the Christian life; against all *without* and *within* that would pervert, and draw the mind from *Christ*: And consists not in vain Jangling, perverse Disputings, and Contentions with each other, to the subverting of the mind; as many have vainly imagined: Feeding, and pleasing themselves, with the fond conceit of eminence in faith, and knowledge; because they were better versed in argument then their opponents, or could run them, down by the meer dint of possitiveness, and much speaking.

The latter I would always shun, as contrary to *Christ*: but in the former I would be found, hurting no man, but earnestly contending for the Faith: unto the edification of *all* whose Servant I am, for *Christ's* Sake.

U N I O N:

T R E A T I S E, &c.

THE doctrine of *Union*, between *Christ* and his *Church*, renders the System of man's redemption by his Blood, beautifully consistent, and worthy its glorious Author.

It explains the harmony of the divine perfections, and reveals God, acting according to the principles of his Nature, in the salvation of mankind by *Jesus Christ* our Lord.

Hence, it appears greatly worthy of our consideration; and in treating thereof, I would observe the following method:

I. Attempt the proof of *Union* as necessary to the equity of Salvation by *Jesus*.

II. Explain, as far as I may, the nature thereof.

III. Hint its Antiquity, and unchangeable Duration.

IV. Point out a few of the neverfailing Springs of Consolation, arising therefrom.

A The

The Union of *Christ*, and his *Church*, appears to me, a Truth of such importance, that I can see no consistency in the Doctrine of Salvation by *Jesus*, without it *. My present design,

* The method of grace and salvation, according to Union ; is not at all contradictory to the sovereignty of God : That being sufficiently manifest, where he hath decreed the honour, and glory of his Son, as the principal, and leading maxim in all his divine appointments. *He was before all things, and by him all things consist.* The creation of Man, and his being appointed to obtain salvation, by *Jesus Christ*, is a farther proof of divine sovereignty ; nothing moving the Almighty thereunto, but his own will : Yet this hinders not the *Method* and *Execution* of this Grace, its being according to equity, and *that such*, as We by *Reason* and *Revelation* may properly conceive of. But when sovereignty is introduced from first, to last ; to the utter exclusion of equity, which is often done : (as a palliative for man's ignorance in divine things) the consequences attending are dangerous. First, as it depreciates the sacrifice of *Christ*, and makes his Death unnecessary : since *Absoluteness* might have remitted the offence without shedding of blood. Or if it is hinted, that this Condition took place and was accepted from meer sovereign pleasure only : Then, of consequence it was not proportionable, as an attonement unto the offence : and its Dignity as the Blood of God denied : Nor (upon such a supposition) was it necessary that our Saviour should be more then Man. But, if the scriptures dignify the Blood of *Jesus*, in saying, that God purchased the Church with his own Blood : if he was made a curse for us : if his sufferings as the punishment of sin was equal to the offence ; then was it accepted, not from meer *absoluteness*, but from the harmony, and full consent of Mercy, and Truth, Righteousness, and Peace. Again, such an use made of Divine Sovereignty, would be to reject the testimony of *Moses* and the Prophets ; where they declare that God will not hold the sinner guiltless, nor acquit him without the shedding

design, is to render, with as much plainness of Speech as possible, the reasons of my Ideas;

shedding of Blood: even the Blood of the offender. To throw a light upon which, and to instruct the people in the mystery thereof, they were taught from the Union subsisting between themselves, and their sacrifices, to respect the Blood, and death, of their sacrifice, as their own: and as such, was the Blood taken by the High-priest into the holy presence; where the names of the people engraven on the stones of memorial, where present with the blood: confessing it, and claiming the benefits resulting from the shedding thereof, as a punishment adequate to their Sin. Which blessings, were remission, and justification to Life: Thus through all the Dispensations committed to *Moses*, the symbols of equity, are inseparably connected with the Figures of Salvation by *Jesus*. From all which it appears, That God's sovereign Grace, and Will to save mankind, hath been executed according to strictest Truth, and Equity: and such is the Wisdom! that God is unspeakably glorious, in the Honour, and Glory his Son hath obtained thereby: and mankind infinitely advantaged. Should it be objected, that the Apostle himself resolves certain queries in the sovereignty of God: saying *who art thou that repliest against God, shall the thing formed, say unto him who formed it, why hast thou made me thus, &c.* I answer, the Apostle was not speaking here of Salvation and the method thereof, but of the people; some of whom, as respecting the Knowledge of the Truth, were taken, whilst others were left. The wherefore some believe, and others do not, is not the object of Faith; nor does it fall within my line to shew; and should I be inquisitive, the Answer is recorded; *what is that to thee, follow thou me*, such inquiries being more curious, then profitable; our Saviour will give no other answer: it being not necessary to our peace and happiness. And as God has not thought fit to reveal himself in that particular, we are constrained through ignorance, to resolve it into his sovereignty, tho' it is not to be doubted, but the Time will come, when the equity of this, and all his ways with man, will clearly appear. *And ye shall know that I have not done without cause all that I have done in it*, saith the Lord God. *Ezek. xiv. 23.*

intending thereby, to prove at once, the necessity, and utility of this Grace.

I, I apprehend it necessary to the harmony of the Divine Perfections. For, as all the hopes, and expectations, of the Creature from the Creator, are founded upon the supposition of his goodness; Men of every sentiment, will agree to this proposition, God is Good.

And, that we may rightly conceive of him under this character, it is as necessary we should see him *Justice, Holiness, and Truth*; as *Mercy and Love*: since all those Properties must unite, and act in perfect Harmony, to constitute real goodness. Thus considering the almighty, we are verily perswaded, that as a God infinite in Goodness, He *doth* not, *will* not, act from one Attribute, to the dis-honour of another. Nor may we expect any exhibition of *Mercy, and Love*, but in a way of *Justice, Purity, and Truth*. Therefore, it doth not appear how God from a principle of mercy, and peace, towards Mankind; could punish sin upon *Christ*, without the concurrence of Righteousness, and Truth; nor can this concurrence, or harmony, be prov'd; without *Union* between *Christ*, and those for whom he endured the *Cross*, and *despised the shame*.

1st, Because, contrary to *Truth*: which declareth that every Man shall die for his own Sin. (a) And again, *whoever hath sinned against*

(a) 2 Cor. xxv. 4. Deut. xxiv. 26.

gainst me, *Him will I blot out of my Book*, (b) this was the answer of God unto Moses when he would have attoned for the sin of the people, by suffering in their stead. Nor will he destroy the Righteous with the Wicked, because the Judge of all the Earth doth right, (c) *Keep thee far from a false matter: and the innocent and the righteous slay thou not: for I will not justify the wicked.* (d) Thus the voice of Truth is, that the sinner shall die for his own sin: and that the righteous shall not suffer. *Say ye to the righteous it shall be well with him, for they shall eat the Fruit of their doings: Woe unto the Wicked, it shall be ill with him, for the reward of his Hands shall be given him*, (e) This is the Language of Truth: one jot, or tittle of which, shall not fail; tho' Heaven, and Earth, should pass away: Therefore, such an Union; or relation, between Christ and his Church, as gives Him the right of redemption, and brings Him under that Character which is obnoxious to punishment; is absolutely necessary: that His sufferings for sin, might accord with the declarations, and demands of truth.

2dly. It is contrary to Justice to afflict the Innocent: to punish, and destroy him, is cruelty, and injustice. Without the consideration of Union, where is the Justice of charging the black rebellion, and crying guilt of Man, upon the pure, and spotless Head of Jesus? but God doth nothing unworthy

(b) Exod. xxxii. 33. (c) Gen. xviii. 25. (d) Exod. xxiii. 7. (e) Isaiah iii. 10, 11.

of himself, or contrary to the Harmony of his Nature. To say that the undertaking on Christ's part was voluntary, neither proves, nor implies, his right to suffer: because it is not his *willingness*, but the approbation of *divine Justice*, which proves His right to taste the Death of the Cross. And, as the nature and property of Justice, is always its own rule of acting; it cannot admit of the Innocent's being punished, nor of the Transgressor's being acquitted: For God the righteous Judge, hath pronounced a *woe unto such who Justify the wicked for reward, and take away the righteousness of the righteous from him.* (a) I am aware of an objection here, from such who would establish imputation, without relation, or *union*, viz. that the Law admits of one Man's being surety, or bondsman for another; and can justly oblige him to fulfill his engagements: To this, I answer, It is most absurd to make human Laws a standard for God's method of dealing with mankind; except, it be first proved that those Laws are fully conformable to the Law of God; in Justice, and Equity: Until this be proved, what Man decrees, or what the Law of Nations is, hath no weight at all when brought to teach the way of God with Man. Besides, I know not of any human Laws, which admit of suretyship in *capital Offences*; and Sin is not only a *Debt*, for which suretyship is sometimes admitted,

but

(a) *Isaiah v. 123.*

but a *Transgression*, a *Crime*, capital in the highest sense, only attoned for by the shedding of Blood; by the *Death*, yea, by the eternal *Death* of the Sinner: which Justice must inflict, before it can be properly satisfied; nor can it possibly admit of a *Surety* here: because, it can only punish *Him*, whom it *first* finds guilty; and that not by reckoning him to be what he is *not*, according to human quibbles; but according to artless, reasonable, divine *Equity*; which can only declare such guilty, on whom the fault is found, and can only find the fault on such who have committed it: *We* only committed the fault, upon *Us* only can it be found: Therefore, without such an *Union* between *Christ*, and *us*, as exposes *us*, in *his* person, to Judgment, and Condemnation; the harmony of the divine perfections, doth not appear in the things which he suffered, because contrary to *Truth*, and *Justice*.

Again, it is contrary to *Mercy*, as *Mercy* may not, consistent with its own nature, trespass the limits of *Truth*, and *Justice*. But, if *Jesus* suffered for sin, without such an *Union* to the Sinner, as made his sufferings and Blood, to be regarded as that of the offender; though, there be an appearance of mercy towards *us*, there is great lack of it towards *Him*, who suffered for sin unjustly charged upon him. Such is not the nature of infinite *Goodness*, to shew mercy to *one*, through

through injustice to *another*: But, if united to the Sinner, there is a *consistency*, yea, a *Divine Equity*, in His sufferings; and mercy appears to *Man*; where God hath provided himself a Lamb for the Burnt-offering: the like appears to *Christ*, where God hath engaged to support him, under his *Just* sufferings, to hold his Hand, and to keep him, when He gave him a purifier to the people. *This* is mercy, tempered with Justice, and in the faithful view of *this* every Believer, can sing of Mercy and Judgment.

Again, it is contrary to *wisdom*; yet God hath marked out all his ways in infinite *Wisdom*: But that System which is not founded in *equity*, hath no exhibition of true *wisdom* in it; nay rather accuses God (if imputed to Him) either as lacking *wisdom* when concerting His plan, or else, of *unwillingness* to give us a specimen thereof; and consequently of denying his own *Praise*, and *Man's* *happiness*; which consists in admiring, and glorifying Him, in the discoveries of His infinite *wisdom*. For, where is the *wisdom* of imputing *Sin* to *Christ*, which he had no right to bear? and whence his right, if not from *Union* to the *sinner*? but grant *this*, Then indeed the great Deep breaks open, and *Wisdom*, infinite *Wisdom* appears: whilst each beholder, with wonder crys, O! the Depth! who hath known the mind of the Lord, or who hath been His Counsellor.

It is also contrary to *Love*: the scriptures are very explicit, in declaring the Father's Love to the Son; but the punishment of this Son, for crimes he stood in no relation to, implies a defect in Love: yea, rather a greater Love to *Man*, the offender, than to his well-beloved Son, who was the *Brightness of his glory and the express Image of his person*; and is withal a manifest contradiction to the divine Testimony, which asserts the pre-eminence of *Jesus* in all things. Withal, to love the impure, is inconsistent with the morality of the divine nature; therefore, where the Father giving his son, is at any time mentioned as an evidence of his Love to mankind, it is a proof of his superlative Love unto Him*; and a manifestation of His glory; the descent of his humbled Life, and bloody Death, being the appointed Depth, from

* *God so loved the World, that he gave his only begotten Son, &c.* The superlative love of God to his Son, is manifest here: where the valuableness of the Gift so infinitely preferable to the receiver, is, in order to enhance the Grace intelligibly hinted. God's giving his Son, and giving himself, is a Synonymy in Scripture; and confirms the above proposition: the Lesser being always blessed of the Greater. Only considering, that all things were made *for him*, and that *he is the appointed Heir of all things*, it will appear in brightness, that the Honour, and Glory, of the beloved Son; and of the Father in him, was first, and principal in view, when he was given for the life of the World: consequently, God's love to the World, was subordinate unto that wherewith he loved his Son: and all his Grace and Kindness to the World, subservient unto his Glory.

which he was to ascend above all Heavens, that He might fill all things: and, that he might thus inherit the boundless, infinite Riches of His Father's Love, it was necessary he should suffer what He did: and, that the extendings of the Love of God, to *Man*, might be *subordinate* unto the Love he bears to the eternal Son of his Bosom, His *union* to those, for whom he suffered the Death of the Cross appears absolutely necessary.

The *union* of *Christ*, and his *Church*, is a necessary consideration; for the right explication of the scriptures: without which, they would want a key, and a great part of them be altogether unintelligible, and without any just propriety in phrase: To prove which, I need only note a few of the numerous passages, which are pregnant with this matter. And here I design not the least intimation, of my quoting all the scriptures, which positively speak of this Truth; nor will I affirm, that those mentioned, are of the whole, the most pertinent to the purpose, but having their light, and perfection, in *Jesus Christ* our Lord; and being (as I conceive,) such that treat of *His union* with the *Church*, I oft make use of them, as a confirmation of my Doctrine, when discoursing on this subject: Therefore, occurring the more readily to my memory, I mention them in particular, as (a) *In thy Book all my members were written.* (b) *We are members of his Body, of his*

(a) *Psal. cxxxix. 16.*

(b) *Eph. v. 30.*

Flesh,

Flesh, and of his Bones. (a) Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. (b) For as the Body is one, and hath many members, and all the members of that one Body, being many, are one Body: so also is Christ. (c) Ye are the Body of Christ, and members in particular. (d) He is the Head of the Body, the Church; (e) The Head over all things to his Church, which is his Body, the fulness of him that filleth all in all. (f) Ye are compleat in Him. (g) We being many are one Body in Christ, and members one of another. (h) And that he might reconcile both unto God in one body by the cross, (i) and they two shall be one flesh; this is a great mystery: but I speak concerning Christ and the Church. (k) For both he that sanctifieth, and they who are sanctified, are all of one; (l) and the glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (m) And the vessel that he made of Clay, was marr'd in the hand of the potter, so he made it again another wessel, as seemed good unto the potter to make it. (n) She was delivered of a

- (a) 1 Cor. xii. 26.
- (b) 1 Cor. xii. 12.
- (c) Cor. xii. 27.
- (d) Coll. i. 18.
- (e) Eph. i. 22, 23.
- (f) Coll. ii. 10.
- (g) Rom. xii. 5.

- (b) Eph. ii. 16.
- (i) Eph. v. 3, 32.
- (k) Heb. ii. 11.
- (l) John. xvii. 22, 23.
- (m) Jer. xviii. 4.
- (n) Isaiah lxvi. 7, 8.

Man Child. Who hath heard such a thing? Who hath seen such things? Shall the Earth be made to bring forth in one Day, Shall a Nation be born at once? (o) In whom also ye are circumcised with the circumcision made without hands, in putting off the Body of the Sins of the Flesh, by the circumcision of Christ: (p) Buried with him in Baptism. (q) I am crucified with Christ: (r) Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? (s) Who his own self bare our sins in his own Body on the Tree, that we being dead unto sin, should live unto righteousness, by whose stripes ye were healed. (t) Knowing this, that our old man is crucified with him. (u) Ye are dead, and your Life is hid with Christ in God. (x) Dead to the Law by the Body of Christ; (y) if we be dead with Christ, we believe we shall also live with him. (z) Reckon ye also yourselves to be dead indeed unto sin; but alive unto God thro' Jesus Christ our Lord. (a) Thy dead shall live, my dead Body shall they arise; (b) after two days will he revive us, in the third Day he will raise us up, and we shall live in his Sight. (c) Hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the Dead. (d) Not the putting away of the filth of the Flesh, but the answer of a Good Conscience towards God by the resurrection of Jesus Christ: (e) Now hath he reconciled, in the Body of his Flesh thro' death: (f) God was in Christ reconciling the world unto himself, (g) And was raised

- (o) Coll. ii. 11.
- (p) Coll. ii. 12.
- (q) Gall. ii. 20.
- (r) Psalms xlix. 5.
- (s) 1 Pet. ii. 24.
- (t) Rom. vi. 6.
- (u) Coll. iii. 3.
- (x) Rom. vii. 4.
- (y) Rom. vi. 8.

- (z) Rom. vi. 11.
- (a) Isaiah xxvi. 9.
- (b) Hoseah vi. 2.
- (c) 1 Pet. i. 3.
- (d) 1 Pet. iii. 21.
- (e) Coll. i. 21, 22.
- (f) 2 Cor. v. 19.
- (g) Rom. iv. 25.

again

again for our Justification. (b) And bath raised us up together, and made us sit together in heavenly places in Christ. (i) even when we were dead in Sins, bath quicken'd us together with Christ, (k) And you being dead in your Sins, and the uncircumcision of your Flesh, bath he quickened together with him, having forgiven you all trespasses. (l) Who bath blessed us with all spiritual blessings in heavenly Places in Christ: according as he bath chosen us in him before the foundation of the world, that we should be holy, and without blame before him, (m) we shall be like him; for we shall see Him as he is (n) because as he is, so are we in this world. (o) who bath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began. (p) He bath made us accepted in the Beloved. (q) Israel shall be saved in the Lord, with an everlasting salvation: (r) surely shall one say, in the Lord have I righteousness and strength: in the Lord shall all the seed of Israel be justified, and shall glory, (s) this is the name wherewith He shall be called the Lord our Righteousness (t) this is the name wherewith she shall be called the Lord our Righteousness (u) to them who are sanctified in Christ Jesus, (x) but of Him are ye in Christ Jesus, who of God, is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: that according as it is written, He that gloryfieh, let him glory in the Lord. (y) They shall

(b) Eph. ii. 6.

(i) Eph. iii. 5.

(k) Col. ii. 13.

(l) Eph. i. 3, 4.

(m) 1 John iii. 2.

(n) 1 John iv. 17.

(o) 2 Tim. i. 9.

(p) Eph. i. 6.

(q) Isaiah xlvi. 17.

(r) Ver. 24. 25.

(s) Jer. xxxiii. 16.

(t) Chap. xxiii. 6.

(u) 1 Cor. i. 2.

(x) Ver. 30.

(y) Math. i. 23.

call his Name **Emmanuel**, which being interpreted, is **God with us**. Time would fail me, to mention all the scriptures which I apprehend are full of this matter; and are as I conceive, incapable of any *consistent* explication, that takes not in the *Union* subsisting between *Christ* and his *Church*. If what I have already said, hath the weight, which it appears to me to have; then, without *Union* with *Christ* all our hopes, and expectations by *him* are groundless; and without the least shadow of reason: What I have said before, when proving the inconsistency, and unreasonableness of his suffering for sin, without *Union* to the sinner, is of Equal Force to prove this assertion, as I am persuaded, that all the ways of *God*, with *Man* are founded in equity.

Tho' I might offer many more reasons shewing the necessity of this *Union*, yet at present I shall forbear; judging the hints already given, sufficient to the purpose. I shall therefore hasten to consider its nature, attempting, in my measure, an explication thereof according to Truth.

In speaking of the nature of *Union*, as subsisting between *Christ*, and his *Church*, I might have recourse to numerous similitudes which the scriptures afford; and, which the *holy Ghost* makes use of to that purpose: but shall confine myself to a few only, and those, such as shew the matter with more ease, and familiarity.

The apostle shews us *Adam*, as a Figure of him who was to Come. (z) I would therefore consider wherein this divine Grace was shadowed forth in *Adam*: Moses tells us that when God created *Man*, *Male* and *Female* created he them; and blessed them, and called their name *Adam*, in the Day when they were created. (a) Thus, were the *Twain* created in *one*: the *Woman*, in her *Husband*, where they had *one* name given them; He called their name *Adam*: It was whilst they were in *this* condition, that the Lord God breathed into their nostrils, the breath of Life; and *Man* became a living soul. It was whilst they were in *this* capacity, undistinguished in person: that the Lord God commanded *Man*, saying; *of every Tree of the Garden thou mayst freely Eat, But of the Tree of knowledge of Good and Evil thou shalt not eat of it, for in the Day that thou eatest thereof thou shalt surely Die.* (b) It was whilst the *Twain* thus existed in *one*, that the Lord God brought all the Beasts of the field, and Fowls of the air, unto *Adam*, to see what he would call them, that he might, at once, give a specimen of his wisdom, in making their names explanatory of their nature; and, also by this act, be instated in that Dominion over the creatures, which the Lord God had given him. Yea, it was whilst the Person of *Adam* was *plural*, as containing the *Woman*, in

(z) Rom. v. 14. (a) Gen. v. 2. (b) Gen. ii. 16. 17.)

Himself ; that the Lord God said unto them, be fruitful and multiply and replenish the Earth and subdue it, &c. and, when the Lord God afterwards (causing a deep sleep to fall upon Adam, and taking the Rib from his side, of which he made the Woman) brought her unto him, Adam said, this is now bone of my bones, and flesh of my flesh, she shall be called Woman, because she was taken out of Man. (c) Thus, her existing in a distinct personallity, did not hinder her union to the Man, for when Adam saw her, he said this is now, bone of my bones, and flesh of my flesh as truly so now, as when she only existed a Rib in my side. The twain were created in one ; the woman in her Husband : Similar with this, the Church existed in Christ ; according as he hath chosen us in him, before the foundation of the world (d) having this Purpose and Grace, given us in him, before the world began. (e) The Man, and Woman, under this considera-
tion, had but one Name : he called their Name Adam. So Christ, and his Church, in this Union bears one Name, both are called the Lord our Righteousness. He (f) and She (g) are the righteousness of God in him. (h) The Lord God covenanting with Adam as the Head of the earthly creation, as having the woman in himself ; drew a figure, of His covenant with Christ ; as having the Church

(c) Gen. ii. 21. (d) Eph. i. 4. (e) 2 Tim. i. 9.
(f) Jer. xxiii. 6. (g) Chap. xxxiii. 16. (h) 2 Cor. v. 21.

existing in *him*, *He* as the *head* engaging for His *Members*; as the *Husband* for his *Wife*, as the *King* for his *Subjects*; as the *Root* for His *Branches*, &c. Which covenant, was afterwards confirmed; of God, in *Christ*: When He sware unto *Abram*, that in his seed all the nations of the earth should be blessed. The promises made unto *him*, are all *Yea*, and *Amen*, in *him* (*i*) in *him* declared, in *him* fulfilled upon all his members. *Adam* having the *woman*, in himself, manifesting his wisdom in naming the *Creatures*, and withal his dominion over them, was the wisdom of his *Wife*; and her honourable exaltation, in point of dominion: so *Jesus*, having the *Church* in himself, in all the displays of His wisdom, is the wisdom of the *Church*. (*k*) Likewise his dominion, where all things are put under his feet, is the exalted Grace, and Glory, which was promised the *Church*: (*l*) compar'd with (*m*). *Eve* when taken from *Adam* into a distinct consciousness of existence, was not less related unto him, than when she was only a Rib in his Side: as appears from *Adam's* testimony, she is now *bone of my bones, and flesh of my flesh*: In like manner, the *Church* when put forth in the creation of *Adam*, into a distinct personality from her *Head* and *Husband Christ*, was not less united unto him, than when she only

(*i*) 2 Cor. i. 20. (*k*) 1 Cor. i. 30. (*l*) Psalm viii.

(*m*) Heb. ii. 6, 7, 8, 9.

existed in him ; which she did, before the earthy Man was created, or ever the worlds were made : As is manifest from the Apostle, who tells us, that he speaks of *Christ*, and *His Church*, where he says, that they *twain shall be one flesh* (m) *Members of His Body of his Flesh and of his Bones* (n) *one Spirit*, (o) with him their own Lord, and Husband : After this manner, (according to my apprehension) did the beginning of the Creation of God Preach Jesus : and the *Union of Adam and His Spouse*, represent that of *Christ*, and his *Church*.

The next thing, I shall attempt an explanation of this divine *Union* by, is the *Fall of Adam*, and of the world in him ; for this also, abounds with instruction, with positive, and intelligible figures, of the *Lamb* and his *Wife*. The Apostle tells us, that *Adam was not deceived*, but the *Woman* being deceived was in the transgression. (p) Nevertheless, neither is the *Man* without the *Woman*, neither the *Woman* without the *Man* in the *Lord*. (q) From hence we gather, that *Adam* was not deceived in His own Person ; but knowing what *Eve* had done, and seeing their ruin inevitable, He voluntarily put himself into her condition : by receiving the fruit from her hand, and eating thereof ; such was his love unto his wife. And as they were not, (tho' distinct in person) without each the other

(m) Eph. v. 32. (n) Verse 30. (o) Cor. vi. 7. (p) 1 Tim. ii. 14. (q) Cor. xi. 11.

in the Lord, *her* transgression extended unto *him*: and *His Union* unto *her*, made it equitable, for the curse and condemnation of *her* folly, to fall upon *Him*: and that without the consideration of *his* consent, and compliance with *Her*.

In like manner, *Christ* the *Husband* was not deceived; but his *Wife*, the *Church*, being deceived was in the transgression. Yet as the *Union* was such, that *Christ* was not without the *Church*, nor the *Church* without *him*, at any time; it was equitable for *her* Curse, and Condemnation, to fall upon *him*. Withal, such was his love unto His *Spouse*, that he voluntary put himself into her condition, when he appeared in the likeness of sinful Flesh, tempted in every point like her, that he might compassionate her ignorance, and wanderings, and be touch'd with a feeling of her infirmities. Moreover, the scriptures affirm, that *by the offence of one, Judgment came upon all men, unto condemnation.* (r) *For all have sinned, and come short of the glory of God.* (s) It is evident hence, that in *Adam's* offence, all offended; which supposes such an *Union* between *Adam* and his *Offspring*; that *his* sin was *their* sin; and *his* ruin, *their* ruin; thus by *his* offence, were *they* made sinners; whilst, *They* included in *him* were in Passivity, and *He* the active consciousness of the whole. And, that *his* sin hath reach-

(r) Rom. v. 8.

(s) Rom. iii. 23.

ed the ends of the earth, hath corrupted the whole mass of mankind, both the scriptures, and common experience, (from the visible effects thereof daily produced in every man) abundantly declare. If it be granted, that there was such an *Union* between *Adam* and his *Offspring*, as render'd *his sin theirs*: why should it be thought a thing incredible, that the like *Union*, subsisting between *Jesus* and his *Seed*, renders *his Condition theirs*? especially, as the Apostle hath stated the matter thus: *As by one Man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous*, (t) the scriptures here shewing the method of *Sin* in *Adam*, and of *Grace* in *Christ*, takes an occasion to illustrate the latter by the former: intimating, that as *sin* came upon all *Adam's Posterity*, by *his* single act; before *they* had any capacity of sinning, after the similitude of *his* transgression; or of personal concurrence, with *him*, in his iniquity: it must have been from such an *Union* to *him*, such an inclusion of the whole in *Him*, as rendered *his condition theirs* in whatever state he was: hence, *his Sin, its Curse, and Fruit, was theirs*, before they felt it, knew it, or ever were conscious of Existence. Thus, by *one Man's disobedience, many were made sinners*. In like manner, *Christ's righteousness is upon all his seed*; by *his* single act, before *they* had any capacity of obeying, after the similitude of *his* obedience; or of assenting to what *he* did, or suf-

(t) Rom. v. 19.

fered:

fered: This manifests such an *Union* to *him*; such an inclusion of the whole seed in *him*, as renders *his* condition *theirs*, in every state which he passes through: insomuch that *his* righteousness, with all the blessings, and fruits thereof, is *theirs*; before they have known it, believed it, or ever were conscious of Existence. Thus by the obedience of one are many made righteous.

For as in *Adam* all die, even so in *Christ* shall all be made alive. (t) (Besides proving the general resurrection) the Apostle explains in those words, the matter whereof I am treating. As all died, and were lost in *Adam* when he was caught in toils of sin, and Death, it is evident they were then in *him*, then united to *him*, so that *his* sin, was *their* sin; *his* Death, *their* Death. As in *Adam*, so in *Christ*, united in *him*, in all he did, and suffered: saved in *him*, crucified with *him*, risen with *him*, ascended and seated with *him*, in heavenly places, &c. Why may not our salvation in *Christ*, from *union* with *him*, in *his* obedience, and Death, be judged as reasonable as our condemnation in *Adam*, from *union* with *him*, in *His* sin and Misery? I acknowledge the latter is more familiar, when *I would do good* evil is present with me: Whilst the former is more remote from our senses, and only manifest when we look not to the things which are seen, but to the things which are not seen. But, if laying sensible things aside, as

(t) 1 Cor. xv. 22.

that

that which is temporary, we attend wholly to the testimony of the scriptures ; having the anointing to guide us, we shall enter into truth, and spiritual things will be manifest. I would now proceed, to consider *Aaron* cloathed with the garment of his priesthood, as a figure of *Christ*, and his *Church* united. It may not be denied, that *Aaron* was a Type of *Christ*; neither, as I conceive, that the garment was a figure of the *Church*, as attending circumstances sufficiently prove. The different Colours, and Materials, in the Garment, denote the many Nations, languages, kindreds, and tongues, gathered into the Body of the Lamb: where Jew and Gentile, are reconciled, and both made one. *Aaron's Garment* was so contrived, that He should bear the names of the people upon his shoulders, engraven upon the stones of Memorial; his bearing them on his shoulders, signifies his carrying their names, persons, and burdens, through the whole of what he officiated in. This, answers well to *Jesus*, who says of his *Church*, *He bare them, and carried them all the Days of old.* (u) The Names of the people were also engraven upon the breast plate of Judgment; which, (*Aaron* bearing them on his Heart) implied his tender concern, and care for their welfare. And, how carefully concerned *Jesus* is, for the welfare of the people, let His humbled, and sorrowful life, His sharp dolorous Sufferings, His shameful,

(u) Isa. lxiii. 9.

and bloody Death, upon the accursed Tree, bear witness. And, that their Names were engraven on precious stones ; denotes first, the value of them, since the most valuable of Gems were appointed to receive the engraving. The everlasting durableness of their names was hinted here also, where such stones were ordained to bear them, whose nature admits not of their being erased. This also leads to *Jesus*, who says *behold I have graven thee upon the palms of my hands.* (x) *Aaron* could not be consecrated until he had the Garment on him. Neither could *Jesus* officiate as the high-priest, and saviour of the people, without taking upon him the seed of *Abraham.* (y) It being necessary that he as an high-priest, should have somewhat to offer. When *Aaron* had his Garment on Him, he was anointed, and not before : It was then, the precious ointment was poured on his Head, and running down his Beard, reached the Hem of His Garment. Concerning which oil, the Lord saith ; *upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it, it is holy : and it shall be holy unto you, whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.* (z) May it not be determined, that this oil, answers to the unction which is from the holy one ; the anointing which guides us into all truth : that *washing of regeneration, and renewing of the*

(x) Isa. xlix. 6. (y) Heb. ii. 16. Exod. xxx. 32, 33.

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 a. f. 5.
 Ex. 28

Holy Ghost, which He shed on us abundantly; through Jesus Christ our Saviour. (a) Jesus, when anointed with the Holy Ghost, and with Power was Cloathed with the people: They being anointed in him, Behold how pleasant a thing it is, for Brethren to dwell together in unity, it is like the precious ointment upon the Head, that ran down upon the Beard, even Aaron's Beard, that went down to the skirt of his garment. (b) The Composition like unto this, forbidden by the Lord, is a compound of such virtues, amiable qualities, gracious dispositions, &c. as are thought to abound in man: and, when distinct from the consideration of Union with Christ, and of being anointed in Him, Men profess themselves anointed with the Holy Ghost and with Power, imputing every Change of sentiment, and behaviour, to the immediate influence of the Divine Spirit; and thus judging of spiritual things, by their own passions, and fleshly reformations; They may be said to pour the oil upon the Flesh of man: yea, upon the stranger, contrary to the divine institution.

Aaron was to have his garment on when he ministered in holy things, nor was he to enter into the holy place without it, lest he died: And it was to be unto him for Glory, and for beauty. A true representation of Jesus, Cloathed with the people; When by himself he purged our sin, offering himself up unto God, through the eternal Spirit;

(a) Tit. iii. 5, 6.

(b) Psal. cxxxiii. 1, 2. having

having put away sin by the sacrifice of himself. And, as by *Union* to him, they were crucified with him, so also being risen with him, he entered not into the holy place without them: but like *Aaron* He entered, wearing the people, into the immediate presence of God: and there presenting himself, said, *behold I, and the Children whom God hath given me.* For, when *Aaron* entered into the holy place, with Blood in his Hand, (the names of the people sparkling upon his Breast-plate, before the face of God,) the Blood which He then offered, was respected in Justice, as the very Blood of the offending people: whose names being engraven on the Garment, were there present; and sparkling, were seen in the Blood, by divine Justice; There rendering a reason of their expectations from the mercy seat. On this account, was the Breast-plate, called the Breast-plate of Judgment; because, by what was there represented, it is evident that mercy was expected in a way of Judgment; that the song might be of mercy and Judgment. The very same *Union* (with as much more reality, as the substance hath above the shadow) is there, between the sufferings and Blood of *Jesus*, and the people: That Blood, and wounded Form, with which he entered into the holiest of all, and in which, he still appears as a Lamb who hath been slain, relates so truly to the seed of *Abraham*, whom he took upon him as a Garment, who were contained in

his Body, as members thereof, of his flesh, and of his Bones, as to be in Justice, respected as their own Blood, shed for their sins : and a sufficient reason rendered, of their faith *in*, and their hopes *from* the mercy seat. *Almost all things are by the Law purged with Blood, and without shedding of Blood is no remission.* (c) Into the Breast-plate of Judgment, Moses put the *Urim* and *Thummim*, the *Lights*, and *perfections* : whereby a free intercourse was opened, between God, and Man : This was a true representation of Divine wisdom and purity ; of God manifest in the Flesh, dwelling in the midst of the people, (d) *This is my rest for ever, here will I dwell for I have desired it.* Thus the *Urim* and *Thummim* was a figure of the *Godhead*, *Aaron* of *Christ*, and *His Garment* of the *People* ; These three agreeing together in one ; As where *Jesus* speaking to the Father, *faith, I in them, and Thou in me, that they may be made perfect in one,* (e) *at that Day ye shall know that I am in the Father, and you in me, and I in you.* (f) *Aaron's Garment* was to be unto him for *Glory*, and for *Beauty* : so also was the *Church* to be unto *Jesus*, *all things were made for him, and he is before all things, and by him, all things consist,* (g) and *He is the appointed Heir of all things.* (h) His being *before all things*, implies, that his *Honour*, and *Glory*, was

(c) Heb. ix. 22.

(d) Psal. cxxxii. 14.

(e) John xvii. 23.

(f) John xiv. 20.

(g) Coll. i. 16, 17.

(h) Heb. i. 2.

what

what the Father had first, and principally in his view, when the Decree went forth for the Creation of Man: whilst all his permissions concerning man, and all his immediate Dealings with him, are rendered, in infinite wisdom, subservient to this view. And indeed, upon this foundation, where he hath made all things for the glory of his Son, and hath put all things in subjection under him, decreeing him the Homage, and worship of every knee; with a full acknowledgment of his being Lord: I say, upon this Foundation, hath the Father established His own Glory, and Praise. As appears from. (i) *All things were made for him, that as a Son, he might have an inheritance, as a King, might have a kingdom, as a Bridegroom, he might have a Bride, and as an Head, he might have a Body consisting of many Members.* And, that he might be the Saviour of that Body, was Man created in a mutable state: *For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope,* (k) that the creature being deceived through Sin, and lost in the bondage of corruption; *Jesus might have an opportunity of exerting his Grace, his Wisdom, Power, and Love; in the redemption of their soul by his Blood: and in saving them in himself, with an everlasting salvation.* This being the means, of his obtaining that everlasting name, glory, honour, immortality, and

(i) Phil. ii. 9, 10, 11. (k) Rom. 8. 20.

eternal renown ; which had been decreed, and promised him, *He humbled himself, and became obedient unto Death, even the Death of the Cross, wherefore God hath highly exalted him, and given him a Name, which is above every name.* (l) God, having in the riches of his wisdom, and love, so inseparably connected man's happiness, with the Glory of his Son ; that each is included in the other : and here are the people the Glory of Christ, as the priestly Garment was the Glory of Aaron. *For, as the Girdle cleaveth to the Loins of a Man, so have I caused to cleave unto me, the whole House of Israel, and the whole House of Judah, that they might be unto me for a people, and for a name, and for a praise, and for a glory,* (m) *out of Zion the perfection of beauty God hath shined.* (n) And, as beauty consists in a perfect Body, where none of the members are lacking, nor any thing superfluous : bearing withal, a just proportion in every part, so is the Church the beauty of Jesus as the fulness of him, who filleth all in all. (o) *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the Earth, thine eyes did see my substance, yet being unperfect, and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them.* (p) Time would fail me to mention all the particulars of this mysterious

(l) Phil. ii. 8, 9. (m) Jer. xiii. 11. (n) Psal. l. 2.
(o) Eph. i. 33. (p) Psal. cxxxix. 15, 16.

Garment: as those also of sundry other mysteries in the Jewish Church, which I apprehend were instituted as positive Figures of that blessed *Union*, subsisting between *Christ*, and his *Church*.

I might go on, to use similitudes drawn from *Moses*, and the Prophets, as a farther explication of this matter; tending also to prove and confirm it: for such was the manner of the *Holy Ghost's* speaking unto the Fathers, under the Old Testament. But, as all who profess *Jesus Christ*, understand not the scriptures, nor the Power of God, it is probable that this method may be objected unto, and the matter treated by many as fables of Allegory. I would therefore, consider what the *New Testament* says thereof, as using greater plainness of speech, and by all the *Litterals* acknowledged, as speaking more to the Purpose.

Our Saviour teacheth us the Grace of *Union* under the Similitude of a Vine, and its Branches: *I am the Vine, ye are the Branches.* (q) Where our Saviour takes on him this appellative, the Vine; he is to be understood as speaking of himself according to his *Human Nature*, hence he is called the *Plant of Renown* (r) the Plant, which the heavenly Father hath planted: (s) wherein his husbandry appears. When the *Stock*, or *Set*, is first planted, there are no *Branches* thereon; but

(q) John xv. 5.

(r) Ezek. xxxiv. 29.

(s) Math. xv. 13.

nevertheless, the Husbandman knowing its seed to be in itself, planteth in hope ; being well assured of its putting forth its *Branches*, and bearing fruit thereon in due season : All his skill, care, and sufficiency, standing ingaged for the same.

Thus *Jesus*, when first planted by the Father's hand, as the first, and only Begotten, Chosen, and Beloved, was as the *Stock*, or *Set*, whose *Branches* doth not appear : But having *then* his seed in himself, he was to put them forth as his *Branches* in due season ; according to the appointment, and fore-knowledge of the Great Husbandman : His Wisdom, Power, Care, and All-sufficiency, standing ingaged for the same. As the *Stem*, and *Branches*, make one Tree, so *Jesus*, and the People make one Body, one Man, one *Christ*, one Elect, one Beloved of the Father, one crucified, raised, and everliving. The *Stock*, and *Branches*, making one Tree ; grow in one soil : so *Christ*, and the People, are jointly rooted, and grounded, in the Father's Love : *And hast loved them, as thou hast loved me.* (t) *Heirs of God, and Joint-Heirs with Christ.* (u) Standing with him, in the same relation to the Divine Majesty ; *Go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.* (x) The Root, and *Branches*, making one Tree,

(t) John xvii. 23.

(x) John xx. 17.

(u) Rom. viii. 17.

have but one, and the same Life, Sap, and Fruitfulness. So *Christ*, and the People have both one, and the same eternal Life: *God hath given to us eternal Life, and this Life is in his Son.* (y) Therefore the Saviour saith, *because I live, Ye shall live also:* (z) They have also the same Fruit, for the fruit is not of the branches distinct from the stem, nor of the stem, without the branches: But of the Tree, consisting of stem, and branches. So also is *Christ*, who says *from me is thy Fruit found.* (a) In Brief, if Jesus meant to teach us the *Union* subsisting between himself, and his *Church*, under the similitude of the *Vine*, and its Branches; which he certainly did: *Then*, whatsoever can be said, of the oneness of the Tree, consisting of Stock, and Branches, as a Figure; can with much more propriety, be said of *Christ*, and the people united, as the Thing signified. The Date of that *Union* which the Branches hath to the stem, is equal to their existence: Yea, as considered in the stock, the *Union* which made them one therewith was before they had any apparent existence. And, though the *Vine*-stock in itself, may have the most fruitful qualities; yet, it cannot exhibit the same, by bringing forth Fruit to perfection, except it first put forth its proper Branches: Therefore the existence of the Branches, yea the *Union* thereof to the Stem, and their Life therein, is before, yea necessarily antecedent to all their fruitful produc-

(y) 1 John v. 11. (z) John xiv. 19. (a) Hosea xiv. 9.
tions.

tions. So also is *Christ*: our *Union* to him, bearing a superior Date, to our apparent, personal existence. Therefore, said to be *chosen in Him*, (b) and to have *Grace which was given us in Christ Jesus before the world began* (c) And, though *Jesus* as the Root, and Stem, was possessed of qualities infinitely fruitful; yet, there was neither possibility, nor occasion, of his exhibiting this by bringing forth his *Fruit*; except, his people, or proper Branches, are first put forth: accordingly they were put forth in *Adam* to a personal existence; and *sin* entering, His bringing forth fruit was possible, and an opportunity administered him, of signalizing himself in so doing: for, as the *Union* of the Branch, to the stem, is not lessened by sprouting into an apparent existence; but is as full as when they were hidden in the Stock: Neither was the *Church*, or members of *Christ*, less united unto him, when put forth in *Adam*, than what they were, when only existing in Him: being still, his true and proper Branches. But, smitten with mildew, and blasting, in *Adam's* offence, their life, sap, and fruitfulness, was repelled and driven back to the root; until the great Husbandman in infinite wisdom, so manured, and dressed the Root, that forcing the life and sap upwards, the Branches were passive unto its influence, until all its *Fruit* appeared. In order to their fruitfulness, the Branches, were purged in the *Vine*: There

(b) Eph. i. 4.

(c) 2 Tim. i. 9.

the superfluities of the whole were cut off, and all necessary for their perpetual fruitfulness accomplished. In like manner, the Church, included in Christ, were purged in him, in order to their fruitfulness. In putting of the body of the sins of the flesh by the circumcision of Christ, (d) when he had by himself purged our sins, (e) being now justified by his Blood, (f) and sanctified through the offering up of the body of Jesus Christ once for all, (g) wherfore Jesus also that, he might sanctify the people with his own Blood, suffered without the gate. (h) The Vine thus purged, brings forth its fruit upon the native Branches: having no other medium of bringing it forth. Thus Christ, brought forth all the fruit of his pure conception, his spotless birth, his circumcision, and holy Life, his bloody, shameful, and terrible Death, his glorious resurrection, and ascension, upon the people, as the Branches. Having taken on him the seed of Abraham, he in them, and they in him, fulfilled all righteousness, obeyed the Law, and endured the penalty for the past transgression, being thus made perfect in one. And because, through all this, the people were in passivity, and Christ the active consciousness, and quickening spirit of the whole; therefore, saith the Prophet, *Lord thou wilt ordain peace for us, for thou also hast wrought all*

(d) Col. ii. 11.

(e) Heb. i. 3.

(f) Rom. v. 9.

(g) Heb. x. 10.

(h) Heb. xiii. 12.

our works in us. (i) From me is thy fruit found. (k)

Again, the Apostle treats of this glorious Grace of Union, under the Figure of the oneness, and harmony, of many Members in one Body. *For as the Body is one, and hath many members, and all the members of that one Body being many, are one Body, so also is Christ.* (l) The compleat Body here spoken of, is similar to *Christ*, and the Members which fill up this Body, to the people. Take away the members, and there will remain no body; take a few, yea *one only* away, and the body is not perfect: deny the proportionable perfection of any one of these members, and then the Symmetry of the Body is destroyed. So also is *Christ*; Take away the people, or deny that they were united to their Head *Jesus* at some certain time, then, was there at that time no *Christ*: Or, if all the *Church* were not united to Him, but some particular member, or members, stood at any time unrelated unto him; then was he not a *perfect Christ* at that time: Or, if it is possible that a bone of that Body should be broken, or a member cut off, then may he yet be rendered an imperfect *Christ*: and withall, a deficiency in his power will appear, because, no man hateth his own Flesh, but naturally cares for it, loves and cherisheth it: Or, if this *Church*, as united to *Christ*, is not

(i) *Isaiah xxvi. 12.* (k) *Hosea xiv. 8.* (l) *Cor. xii. 12.*

perfect according to the perfection of beauty, in Righteousness, Holyness, Wisdom, &c. Then is *Christ* deficient in those particulars: Which to affirm, will be agreed upon by all his worshipers, to be blasphemy. From hence we may infer, that whatever *Jesus was*, whatever he *did, suffered, or now is*, under the Character *Christ*, the people, as the *fullness of him who filleth all in all*, are not excluded; but to be considered, *with him, and in him*, in the same circumstances, and condition, through every dispensation. *Jesus is Head over all things to the Church, which is his Body, the fulness of him that filleth all in all.* (m) This leads us to the consideration of the human Body, as the intelligible figure of this sublimity, our *Union with Christ*. The *Head* and *Members* are one in conception: This represents the peoples *oneness with Christ*, as the object of the Father's Love. *Thou hast loved them, as thou hast loved me.* (n) As the *Head* and *Members* are born at once; so *Christ*, and his *Church*, were united in his Birth: as pure, and free from the original Taint. And also in his glorious resurrection, as born from the Dead. As the *Head* and *Members* in one Body, are nourished by the same food; so *Christ* and the *Church*, live by the same grace, good will, and eternal Love of the Father. As the *Head*, and *Members* in one Body, have but one Life; So *Christ*, and his *Church*, have but one eternal Life, one Life unto God, our

(m) Eph. i. 22, 23.

(n) John xvii. 23.

eternal life is in *Christ*, (o) because I live ye
shall live also. (p) This is the word of the
Lord. Again, from the harmony of the
Body, the *Head* and *Members*, have but one
condition: they mourn together, and rejoice
together; So also is *Christ*: we were planted
together with *him*, in the likeness of *his* Death,
and are also with him, in the likeness of *his*
resurrection. As the harmony of the Body,
prevents all schism therein, so, that the *Head*,
saith not unto the *Feet*, I have no need of
you: neither is there any separate interest in
Christ; nor will he say unto the people, I
have no need of you: nor will the *Feet* tho'
thus acknowledged, boast themselves against
the *Head*, usurp its dignity, and say I have
no need of thee; but will confess, and rever-
ence it, as pre-eminent as the seat of wis-
dom, by which the oeconomy of the whole
is preserved: So also is *Christ*, made of God
unto us wisdom. (q) As the *Head* is the source
of Light to the Body, the wise man's eyes be-
ing in his *Head*, (r) so also is *Christ* the light
of the world. (s) The *Head* is the seat of rea-
son to the Body, by which it is directed, and
influenced to shun all dangers, to refuse the
evil, and choose the good; it is the disorder
of the *Head* only that can deprive the Body
of this: if the *Head* is free, the hurt of any
other member, cannot spoil the oeconomy of

(o) John v. 11.

(p) John xiv. 19.

(q) 3 Cor. i. 30.

(r) Eccl. ii. 14.

(s) John viii. 12.

the Body : So also is *Christ*, He as the *Head* is our Divine Reason, and influence ; as for the people, the Lord saith of them *it is not in man that walketh to direct his steps.* (t) *Christ* as our *Head* is above all distress, cannot be disordered ; therefore the harmony, and oeconomy of his Body cannot be spoiled, which makes us sing,

Christ's our Head, gone up on high,

And we his Body are ;

All our Fears before him fly,

Our each distracting care,

Tho' we Satan's Darts should feel,

His pow'r can never strike us Dead,

He may bruise us on the Heel,

But cannot reach our Head.

Again, the increase and nourishment of the Body, is by *Union* with the *Head*, from which all the Body by *Joints and Bands* having nourishment ministered and knit together increaseth with the increase of God. (u) The *Head* first receives the food, relishes, and prepares it for the whole Body : So also is *Christ* ; as the *Head* he first received the Grace, it being given us in *Him* before the world began : as the *Head* he tasted for us, not Death only, which he tasted for every *man* ; but Life, and immortality, which he entered into, and relished in our name, and nature, as the *Head* for the Body. He, as our *Head* prepared our

(t) *Jer. x. 23.*

(u) *Col. ii. 19.*

food for us, which he did, by fulfilling the condition, and enduring the penalty, that we might inherit the promise: our *Union* to him, making *his* condition *ours*; We are nourished by Him. As the *Head*, though the most exalted, and comely part, is yet a member of the Body; it hath a right to suffer for the other members, the chastisement of their peace: So also is *Christ*, when they smote the Judge of Israel upon the Cheek with a Rod, it was the iniquity of his heels, which compassed him about: the chastisement of *their* peace, which he bare, and their iniquities which were laid upon him. They having wandered into forbidden paths, had the punishment of their wanderings, inflicted upon their *Head*; it was the Sacrilege, Blood, and oppression of the *Hands*; that was visited upon the *Head*: when *Jehovah*'s flaming sword, awaked against the man who was his fellow. The *Union* and harmony of the Body, renders it equitable to punish, and chastise the whole Body, in one Member, for its offence in another; because, if *one member suffer, all the members suffer with it.* (x) As the *Union* of the Body, makes it equitable to punish the *Head*, for the offence of the other members; with like equity, doth the members participate with the *Head*, in all its honours, and glory. Thus the crowning of the *Head*, crowns the whole man; and every member partakes of the honour.

(x) 1 Cor. xii. 26.

The precious ointment poured upon the Head, runs down to the Hem, the whole man; yea every member is anointed, in the anointing of the Head, by the laying on the hands upon the Head only, the blessing was conferred on the whole man. Thus whether one member be honoured, all the members rejoice with it, (y) so also is Christ, is he crowned with glory, and honour & behold he saith in his appeal to the Father, *The glory which thou gavest me, I have given them, that they may be one, even as we are one,* (z) our Head Christ first, as having the pre-eminence, is immediately united to the Father: and we by Him. He is immediately the son of God, and we have the adoption of Children by Him. (a) He is the immediate object of the Father's Love, but we by Union with him are beloved, as he is beloved. (b) He is the first Elect, immediately the chosen of God, but we by Union with him, were chosen in him before the foundation of the world. (c)

Thus considering him, as the Head of his Body the Church, we give Him the pre-eminence, as immediately receiving all Grace, and Glory from the Father; which honour, all the members as united to him the Head, must necessarily partake of in Him. Thus the Union of Head, and members, mutually communicating their condition to each other, when

(y) 1 Cor. xii. 26.

(z) John xvii. 22.

(a) Eph. i. 4.

(b) John xvii. 23.

(c) Eph. i. 4.

rightly

rightly weighed, throws a light upon the matter; and shews us how Jesus hath from hence, the right of redemption to the Justice of his Bloodshedding appearing there, those wheres the harmony of the Body, renders the Punishment of one member, that of the whole man. According to the Laws of *Union* and *Harmony*, the whole Body may be considered in each member, but with greater propriety, in the more exalted, pre-eminent member the *Head*. Accordingly, the Scriptures are very explicit on this Point, and speak very much of our being in *Christ*, Chosen in Him, Justified in Him, Sanctified in Him, Saved in Him, and blessed with all spiritual Blessings in Him. According to this *Union*, or being in him, as *Branches* in the *Vine*, as *Members* in the Body, &c. the People are considered together with Him, through all the circumstances of his Birth, Life, Death, Resurrection and Glory. *She was delivered of a Man-Child, who hath heard such a thing, who hath seen such things, shall the Earth be made to Bring forth in one Day, or shall a Nation be born at once?* For as soon as Zion travelled, she brought forth her *Children* (d). *Christ was Certainly the Man-Child* here spoken of: compared with (e). And yet, this *Man-Child* is here shewn to be the *Children* of Zion, to be a *Nation* born at once. Hence we conclude, that the *Union* between *Christ* and the *People* is such, that they as *Members* of his *His Body*, of his *Flesh*

(d) *Isaiah lxi. 7, 8.* (e) *Rev. xii. 5, 6*

and of his ~~Bones~~, (f) were in Him in his Birth; that they might inherit the blessings of his holy mativity; That of (g), being here fulfilled. Man being the Vessel marr'd between the Potter's Hands, was not rejected, but there was made another, and better vessel, where the nature once spoiled by sin, was born into the world pure, and spotless, and called the Son of God; and here, was that saying brought to pass; *and woman shall compass a Man*. Under this consideration, we see Christ prepared, and qualified, to accomplish the work which was before him; not only as having hereby a capacity of suffering Death, by being cloathed with a Mortal Body, and made a little lower then the Angels, but having taken on him the seed of Abraham (h) being made of a woman made under the Law. He, as having the People in Himself, had the right of redemption, and as them, stood engaged to fulfill every requisite, to the Glory of God, and their eternal salvation; which requisites, were first a holy principle, a privation of original guilt, fulfilled in his Birth; a just observance of the Law, and conconomy to the Divine nature, fulfilled in his Life; and a full propitiation for the sin that was past, accomplished in his sufferings and Death. The whole of which, He did; as containing the People in Himself, who are upon that account, not only represented as being *in Him*, in his Birth, as above; but also in the whole of his life, death, and resurrec-

(7) Eph. v. 30. (8) Jer. xxviii. 2. (9) Heb. ii. 16.
F tion.

tion. In him were they circumcised, and the body of the sins of their flesh, put off by the circumcision of Christ. (b) In him fulfilling the Law, and walking in all the ordinances of God blameless. Crucified with him, (i) and that the resurrection of Christ, was the resurrection of the people, from Death, as the wages of sin, the *Holy Ghost* testifies by the prophets: (k) *They Dead shall live, my Dead Body shall they arise.*—And (l) after 1000 days will be revive us, in the third day he will raise us, and we shall live in his sight. And by the apostle as, (m) *Even when we were Dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us fit together in heavenly places in Christ.* From hence it is evident, that the *Union* between Christ, and the *People*, was such (as Head and Members in one Body) that they were *with Him, and in Him*, in his Birth, his Life, his Death, Resurrection and Glory. Therefore his Sufferings, Wars, and Triumphs, all are *theirs*: And they have a right from this, to rejoice in Him; in what *He has done*, in what *He is*, and in the acceptance *He hath found* with the Father; and that, over all the weakness, and vanity, they perceive in themselves.

Again, the *Union* of Christ and His *Church*, is taught from the similitude of a Building;

(b) Col. ii. 11.

(i) Gal. iii. 26.

(k) Isaiah xxvi. 19.

(l) Hosea vi. 2.

(m) Eph. ii. 5, 6.

of which Christ is both the Foundation, and the Top-stone: as appears from (n), behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone. And (o), the stone which the Builders refused, the same is become the head of the corner. As the whole building is locked in, and inclosed, between the Foundation-stone, and the Head-stone: so also is Christ. He is the *Alpha* and *Omega*. The Building was begun, and finished in Him; He is the foundation of our election, grace, and sonship; We having all by *Union* with Him: and the whole is supported by Him; so is He, as the Author, and finisher of our salvation, as made wisdom, righteousness, and sanctification unto us, the Head of the Corner: our *first* and *last*, our Security in Eternity, and Time. *In whom you also are builded together, for an habitation of God through the Spirit.* (p) We consider Christ appointed the Saviour of Man in the eternal Decree, as the foundation laid; and in his incarnation, holy birth, and life of righteousness, as the building rising; until thro' His sufferings, Death, Resurrection, Justification in the Spirit, and reception in Glory, the building was finished; and the head stone brought forth with shoutings, crying grace, grace, unto it. The people as chosen in Christ, had this Grace given them, that Jew, and Gentile, should be builded together in Him, until they were found a meet habitation of God through the Spirit.

(n) *Isaiah xxviii. 16.* (o) *Luke xx. 17.* (p) *Eph. ii. 22.*

The foundation, and corner Stone, with the middle stones, make one Building; so Christ and the People make one House, where God delights to dwell: one Temple, the glory of which as the latter is greater than that of the former. Here, God walks in the midst of the people, as he hath promised; because his dwelling in Christ is his dwelling in them. To come up to the faith and understanding of this, in the Spirit, is the substance of that shadow, where the Tribes of Israel, at a certain age, came up from every quarter of the Land, to the Temple at Jerusalem to worship. Again, the Union of Christ and His Church is represented under the figure of a Man, and his Wife: *For this Cause shall a Man leave his Father, and Mother, and shall be joined unto his Wife, and they two shall be one flesh: this is a great mystery, but I speak concerning Christ and his Church.* (q)

Those words of the apostle, are a quotation from (r): where Adam, on the first sight of his Eve, declares the Union subsisting between them. It is evident from his words, that this relation did not consist in that matrimonial connection, which commenced, when by mutual consent, and covenant, they cohabited and possessed each other; but was dependant on something prior to this. The source of their Union, and kindred relation, was their being *one* in the Love of the Father; where they were undistinguished in sex, &c. there being neither Male, nor Female, in

(q) Eph. v. 31, 32.

(r) Gen. ii. 23, 24.

Christ Jesus, in whom they were loved, and Chosen, before the world began. And yet the man was not without the woman, nor the woman without the man in the Lord. This source, had its first opening in their concreation, in one Body, and Human intelligence: which Body, and intelligence, was male; though not without including the Female: But the Latter, according to the distinction of Sex and personal existance, was, as being in the Male in a state of passivity, and the Male, the active consciousness of the twain in one. *Adam* considering His perfection in knowledge, could not be ignorant of this, his true state; and therefore expecting the Woman, to be distinguished in person, and sex, as a manifestation to his senses, of the truth of her Being, and *Union* unto him; he knew her when the Lord God brought her unto him: And though there was a deep sleep upon him, when she was built from his side, yet when he saw her, he said *she was flesh of his flesh and bone of his bone*; alluding unto the former truth, and not unto any thing which was to follow. For they were not made more one flesh, by that mutual, matrimonial embrace which followed, than they were before: The latter, as a fruit or consequence, being only declarative of the original truth, always apparent to God, and in itself, with him, perfect, and permanent.

Thus the matrimonial bond of *Union*, was with them a consequence, and fruit of an antecedent *Union* and kindred. This also is

more

more manifest, where *Abraham*, when he was old, caused his servant to swear by the Lord God of heaven and earth, that he would not take a wife to his Son of the Daughters of the Land: but that he would take him a wife of his kindred: such also was *Isaac's* injunction to *Jacob*. In this particular also, *Esau* offended, by marrying the Daughters of *Heth*, where there was no *Union* or kindred previous to the Marriage. From all which, it appears that *Adam's* speech to *Eve*, was grounded upon that kindred *Union* which subsisted between them before their Marriage.

When the Apostle had said, that a Man and his Wife should be one flesh; he immediately adds, *This is a great mystery, but I speak concerning Christ and his Church.* From whence we may observe; that the *Union* of *Adam* and *Eve*, of which I have already spoken, was truly a figure of *Christ*, and his *Church*: and again, that this figure, tho' close and pertinent, is but a figure: an imperfect representation of the matter, which made the Apostle turn from the fleshly marriage, and say it is a great mystery: and pointing to the *Union* of *Christ* and the *People*, as the grand truth or thing signified, say, *but I speak concerning Christ and the Church.* The *Union* and kindred relation of *Adam* and *Eve*, and of the *patriarchs* and their *wives*, previous to their Marriage, (the latter being subsequent to the former, and a positive proof thereof) according to the primitive Law: The earthly things

all else aid T. for he said this now in his being

being a pattern of the heavenly, represents the oneness of Christ and the Church. Their Marriage as a figure, shews our believing, or closing with Christ by faith: And that Union and kindred, which subsisted between them before Marriage, was a shadow of the Union between Christ and his Church, before the Church is brought to the knowledge of her husband by believing, or ere they are married unto Him, who is risen from the Dead. But, as Marriage is the consummate end of Union, it is to be considered as explanatory of the blessings contain'd therein; it shews the woman under her husband's name, in a joint possession, and injoyment with him, of his state and condition. As one Flesh, they cannot be intensible of each others state, but must mutually feel pain, ease, hunger, thirst, joy, sorrow, happiness, and unhappiness, cannot possibly hate each other, because no man hateth his own flesh. As one flesh, they have but one interest, one aim, and end, are not twain in any condition, but constantly one in all things. If this Idea of Marriage is true, it is easily perceived that it is only true in Christ. Previous to our Marriage by Faith with him who is risen from the Dead, there is a discovery made of his Person, of his being our Kinsman Redeemer, of his right to demand us; hence it appears wrong to refuse him, nor are we under the compulsion of that divine right which he hath to us, only; but he also shews us his Glory, his personal Beauties, his suitableness to

to our wants, and this he doth, until our Reason is convinced, our Objections silenced, and the full consent of all our Powers gained, to be His. To bear his name, to commit ourselves fully to him, with all our concerns; until we cease from care, contented, and rejoiced, that he shoud cloath us, Feed us, Instruct us, Protect, Nourish, Guide, and Preserve us unto everlasting Life. The Conscience judging of Christ (thus revealing himself) that He is pure, accepted of God and lovely, discerning withal the right of appropriation (from Union and relation unto him) joins itself in affinity unto him: yea, puts him on, wrapping itself in him; and thus standing in his state, and condition, it is purged from all guiltiness, and retaining no consciousness of evil, it is holily bold towards God; having the answer of a good conscience towards God, by the resurrection of Jesus Christ. (3) because that the worshippers once purged, should have had no more conscience of sins. (4) made perfect as pertaining to the conscience. (5) And that the Church as married unto Christ, is under his name, appears from, (6) where she is called the Lord our righteousness, and from (7) I will write upon him my new name. And, that she is a joint possessor with him, the Apostle bears witness, if Children then Heirs, heirs of God, and joint Heirs; with

(3) Heb. 10. 2. ^{and} (4) Rom. 10. 9.

(u) Heb. ix. 9.

Christ. (z) And, that his state, and condition, is upon us, John testifies, saying, because as he is, so are we in this world. (a) And, that being one Flesh, the Husband cannot be insensible of our state, but must have a fellow feeling with us, and that in the tenderest manner, in honour unto himself, and in love unto us; is evident from the scriptures: we have not an High-priest which cannot be touched with the feeling of our infirmities. (b) Who can have compassion on the ignorant, and on them that are out of the way, (c) for he that toucheth you, toucheth the apple of his Eye. (d) In as much as you have done it unto one of the least of these my Brethren, ye have done it unto me. (e) And, that no man hateth his own flesh, when spoken of the marriage Union, hath its truth, and perfection in Christ, for he hath said, I will never leave thee nor forsake thee, (f) though a woman should cease to have compassion, on the son of her womb, yet will I not forget thee, (g) so have I sworn that I would not be wrath with thee, nor rebuke thee, for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. (h) Thus marriage, consisting

(z) Rom. viii. 17.

(a) John iv. 17.

(b) Heb. iv. 15.

(c) Heb. v. 2.

(d) Zech. ii. 8.

(e) Matt. xxv. 40.

(f) Heb. xiii. 5.

(g) Isaiah xlix. 5.

(h) Isaiah liv. 9, 10.

of love, and *Union* as the first; the espousal, or contract as the second; the consummation, with all the attendant Blessings to the Bride, with glory and honour to the Bridegroom, as the third; represents the *Union* of *Christ* and the *Church*: The first, answering as similar to that ancient kindred *Union* subsisting between them, wherein he always loved her; the second, being a figure of his being made flesh, where he betrothed us unto himself; and the third, of the knowledge, and enjoyment, we have of our lovely Bridegroom by Faith; when believing, we rejoice with Joy unspeakable, and full of glory. When we enter into the Joy of our Lord, according to the conscience; his whole state, yea all the blessings of his Birth, Life, Death, Resurrection, and Ascension, is apprehended, claimed, and possessed, by us as our own proper inheritance. I might yet go on, attempting to explain the nature of this *Union*, the scriptures being very full of it; but, as what I have already said, may probably be as much to the purpose, as any future Hint, should I say much more; and intending at first setting out, to study brevity as much as possible: I shall leave what I have written on the nature of *Union*, unto the Reader's consideration: and hasten to treat of its Antiquity, unchangeableness, &c. according to my first proposals.

Union between *Christ* and the *Church*, is a matter universally acknowledged; where that deference, which is justly due to the scriptures

of the same yesterday to day. *He*

tures, is paid; though, it is a subject very rarely treated of: which silence concerning it, implies, either a general ignorance of the nature thereof, or, that it is respected as a matter, neither conducive to the glory of God; nor the happiness of mankind; and therefore not necessary to be taught. And, where the nature thereof is in some measure known amongst men, and the utility of the doctrine allowed, they are much divided about its antiquity; before our believing, or Faith in *Christ*, say some: Whilst others with as much strenuousness assert the contrary. But, if what I have already offered to the consideration of the publick; shall be allowed to have any weight, or argumentative force; it will appear, that our *Union* with *Christ* is not only antecedent to our Faith, and believing, but also to all that he did, and suffered, for us men and for our salvation. The matter proposed in the Gospel to be believed is true: and relates to the Person of *Christ*, and his benefits. That He was the Son of God, this *Christ*, the true *Messiah*, the *I am*, is a matter proposed to be believed, upon the credit of the divine testimony: Because this is a truth, therefore is it to be believed, and as it is a truth before believing, it is evident, that it is not made a truth by believing; but is in itself a truth, perfect, and permanent, whether believed or not.

So also with relation unto his Benefits, that the Father is well pleased in the beloved Son,

is a truth ; to be believed ; and not to be made a truth, by believings. *I have blotted out as a thick cloud thy transgressions, and as a Cloud thy sins, return unto me, for I have redeemed thee.* (i) This positive testimony of Redemption, and the forgiveness of sins, is declared unto them who believed not ; upon the credit of which truth, they are called upon to return unto their God. *Cry unto her that her warfare is accomplished, that her iniquity is pardoned.* This was a truth concerning those who knew it not, and was to be declared unto them as such, that they believing it, might be comforted. That He hath put away sin by the sacrifice of himself, was delivered for our offences, and raised again for our justification, is true ; and therefore recorded to be credited, and rejoiced in. And, if it appear that the gospel is true before our believing, then Union with Christ before faith is true. The Latter, being necessary to the truth of the Former ; as I have sufficiently shewn under the first proposition in this Treatise : Where the necessity of Union with Him, not only as previous unto our faith in him, but also unto his suffering for our Sins, I think appears pretty obvious. That God loved mankind before Jesus died for them, the scriptures affirm : Where they make the Latter, a fruit of the former ; and if God loved them before, He certainly saw them in a sinless state ; for it is contrary to the holiness of His nature, to love

(i) Isa. xlii. 22. (ii) Isa. xl. 22. *now*

and now not the law but the promise is the law.

the unclean, being of purer Eyes then to behold iniquity: But in themselves, as related unto the earthly *Adam*, they were unclean: Therefore He must have beheld them in *Christ*, loved them in *Him*, which if true, then were they in *him*: And, as being in *Him* in this sense, doth not suppose their knowledges of his Person, through the belief of the *Gospel*, but a passivity with respect to them, as Branches hidden in the stock, or the Woman in the Man; it implies the closest Union, and the necessity thereof, (before their believing) to render and preserve them Objects worthy of the divine love and favour.

Jesus in his appeal unto the Father, says, *thou hast loved them, as thou hast loved me*. And again, *thou lovedst me before the foundation of the world*. In those words, the love of the Father unto the Son, is represented as the grand archetype of his love unto the people: The Father loved the Son before the foundation of the world; but saith the Son, *thou hast loved them, as thou hast loved me*. The Father loved the Son, as the brightness of his glory, and his own express Image: But saith the Son, *thou hast loved them, as thou hast loved me*. The Father loved the Son, and preferred him before Angels, having not laid unto any of them, *thou art my Son, this day have I begotten thee*: But saith the Son, *of the children of men, thou hast loved them as thou has loved me*. The Father loves the Son, with everlasting, unchangeable delight and pleasure: But saith the Son, *thou hast loved*

loved them as thou hast loved me. The Father loveth the Son, and hath revealed it unto him, yea hath given him the knowledge of it above measure: But, saith the Son, that the world may know that thou hast sent me, and I have loved them, as thou hast loved me. From all which it appears, that Christ, and the Church, are one object of the Father's Love; of his choice, goodwill, delight, and pleasure. He the Head, and they the Body, constituting the elect precious, the Man beloved of God and accepted. But the Head being the Medium, between God, and the Body, hath the pre-eminence in all things. And, as the Head was never without the Body, nor the Body without the Head in the Lord, the Body hath always been by Union with the Head, intitled unto all the blessings, honours, and glories thereof. Nor doth the Head withhold from the Body, that glory, and honour, which He immediately receives from God, but divinely sheds it over the whole man; according unto that washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. Therefore saith the Head, the glory which thou gavest me, I have given them, that they may be one, even as we are one. (1) But to be brief, what hath already been urged to prove the necessity of Union, proves it to be also before faith, it being necessary unto the Father's loving us, as he loved his Son, yea unto his choice of us in his Son; necessarily unto

(1) John xvii. 22.

the engagements of *Christ* on man's behalf; otherwise he had not the right of redemption; necessary unto his suffering the Death of the Cross for us, as hath been largely shewn in the former part of this work. It is also necessary unto our believing a truth, except it appear that our faith, or believing, makes it a truth. Indeed the Apostle says, *through faith we understand the worlds were framed by the word of God*, but He doth not say that Faith made the worlds. So truely through Faith we understand our *Union* with *Christ*; yet it is not our Faith that makes it.

But if it is not true until our believing, and by means thereof; then doth believing make that a truth, which was not a truth; and faith creates its own object, and then embraces it. This looks like the heathen idolatry, first making their Gods, and then trusting in them. Or, like Milton's adventurous flight of Satan, through Chaos unto the new world, which he performed before the Bridge was made. That this is contrary to the Scriptures, is evident from (m) *He that believeth not God hath made him a Liar, because he believeth not the record that God gave of his Son, and this is the record, that God hath given to us eternal life, and this life is in his Son.* The truth here proposed to be believed is this, that God hath given to us eternal life in his Son; and that this is a truth before it is believed, is evident; otherwise it doth not appear, how our un-

(m) *1 John v. 10, 11.*

has

as divx idol. (1)

belief

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belief makes God a Liar. Besides, to deny this truth, is to depreciate the Sacrifice of *Jesus*; and to make it an insufficient attonement for sin, without faith and compliance on our part: Thereby making the Glory of *Christ*, and the truth of the promises made unto him, wholly dependant on the will and actions of the creature. And how fully this frustrates the Grace of God, I leave unto every man who knows himself to determine. Moreover, I take it, that where the allsufficiency of the Sacrifice of *Jesus* to put away sin, and that without any act of ours, either mental or external, is denied; it amounts to what the Scriptures call a crucifying of the son of God afresh, and putting him to open shame. But to acknowledge the allsufficiency of the sacrifice of *Christ* to put away sin, without any act of ours; and yet to deny this a truth until believed, viz. (that he hath put away sin by the sacrifice of himself) is a palpable contradiction; a position founded in prejudice, and obstinacy, without the least shadow of reason: otherwise we are to consider such a confession, as containing an equivocation: and when they confess the sacrifice of *Christ* as having put away sin, they make it synonymous with the Sorrow, Hatred, Fear, Faith, Love, Joy, &c. which they feel in their own bosoms: Thereby making no account of the person and personal sufferings of *Christ*. They embrace a Phantasm. Of this spake the Saviour, when he said, false *Christ*s should arise, and

and deceive many. And indeed, our modern profession of Christianity, seems to be taking large strides towards this deception ; where passion, humour, and pride, is opposed unto the Lord that bought us. Or, will there yet be some way found out, to reconcile its being a truth *before* believing, with its becoming a truth *by* believing ? a proposition of this sort, might suit the subtleties of *Scotus*, and *Aquinas*, but the Definition thereof, would be too laboured, artificial, and sophistical, for honesty and Common Sense. The Gospel is plain, simple, and unartificial, suited to the meanest capacity ; and would be more universally known, was it not for that unreasonable Estimate, which men set on themselves, on account of their learning, wisdom, experience, &c. Thence judging themselves qualified to direct the consciences of their fellow-creatures, they will not suffer them to think for themselves ; nor commend them to Jesus, and the word of His Grace ; but always amusing them with an artificial religion, consisting of directions how to attain to Faith, to Sanctification, &c. and yet to consent that they can do nothing, but that the agency of the spirit is free as the wind : With resolving cases of conscience, and thereby appropriating the authority of Lawgivers, withal giving such definitions of saving Faith, true holiness, &c. as none but schoolmen can understand. Thereby puzzling the minds of people, puffing up the vain and opinionated with

pride, and arrogance ; from a supposition of their being possessed of those excellencies ; and distracting the minds of the more phlegmatick, and melancholly, through the fear of their *not* being possessed of them. But should mankind be released from those Chains, and suffered to think for themselves, how natural would it be for them to conclude, when God proposes a matter in his word to be believed, that that matter is true before they have believed it. Therefore if it is true, that *Jesus* was delivered for our offences, and raised again for our justification, and that before our Faith, that which was necessary unto this transaction, namely our *Union* with him, is true also before faith. If it is not our faith, or believing, that makes this *Union*, then it is an act of eternal Love, the *purpose*, and *grace*, which was given us in Christ *Jesus* before the world began ; The Antiquity of which is obvious, nor may its Date be fixed, because exceeding the Limits of Time. And what hath been from everlasting, will be unto everlasting, the eternal sameness of the person of *Jesus*, being an undeniabe proof of the unchangeableness of this *Union*. *Jesus Christ the same yesterday, to day, and for ever*. Who says unto the Church, because I live, you shall live also, for ye are dead, and your life is hid with Christ in God : I am He who was dead, but am alive, and lives for evermore. It is easy to see, that if our *Union* with Christ was dependent on our Faith, or believing it would be changeable

changeable ; except it appear that we are perfect, and unchangeable in the Faith. And if by being perfect and unchangeable in the faith we understand a believing the whole with a full understanding of the Mystery, of what God hath spoken by the mouth of his Prophets and Apostles, and that constantly, and without the least shadow of wavering ; it will appear pretty plain, unto such who know themselves ; that mankind are very far from being infallible, and perfect in the faith. And if any would pretend unto this perfection, (as the pride of Man dare doe any thing) whilst the things yet appear in them, which shew the least distrust, and doubtfulness of God's providence and grace ; we must be excused when we declare without fear, that they deceive themselves, and the truth is not in them. If the *Union* of *Christ* and the *Church*, is dependant on *her* faith, and knowledge of him, then is it proportioned unto her faith ; and admits of degrees, it is also subject to change, yea may possibly be dissolved ; as it is not impossible according to the *Scriptures*, for a person once believing, to turn from the faith. But saith the apostle, *I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present nor Things to come, nor Height nor Depth, nor any other Creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.* (a) And, as the Apostle here doth not

(a) Rom. viii. 38, 39.

intend an impossibility of Believers departing from the Faith, or falling from grace ; (having elsewhere proved this possible) he of necessity points out something, which remains a truth, should they cease to believe : And such a truth as their unbelief cannot make void, or of none effect : And that is the love of God ; always embracing them in Christ Jesus, from which, the Loss of their light and confidence, can never separate them ; the Seal of their Foundation being God's knowledge of *them* and not their knowledge of him. From all which it appears, that the *Union* of *Christ*, and his Church, hath been of *old*, before *Faith*, before *Time* : and remains to be indissolvable, and unchangeable.

I would now consider the objections generally made unto the Grace of *Union* ; and endeavour to give them satisfactory answers.

The old trite objection, of its tending unto Licentiousness, leads the way, saying, if *Union* with *Christ* is the ground of our acceptance with God, and our security in his favour ; then the doctrine of rewards and punishments, is overthrown ; and man hath nothing left to stimulate him to virtue.

Answ. To work from an expectation of being rewarded, is to make it of *Debt* ; and not of *Grace* : But the nature of the Deity is so infinitely pure ; so holy, just, and true his *Laws* ; that it is impossible Man should make him his *Debtor* : Nay, it would be the highest arrogance

arrogance to pretend it: The *scriptures* are against it, when they protest that no *Flesh* shall glory in his presence; common *experience* in its sober moments is against it: for that teacheth us, that every man living, is infinitely short of conformity unto the divine nature; therefore the notion of obedience from an expectation of reward, is a tacit acknowledgement of Man's utter ignorance, both of himself, and his God. And then, to suppose that the fear of punishment is *necessary* to excite Man to obedience, is to reverse the *scriptures*. The *Gospel* is preached for the obedience of *Faith*; that, being thereby delivered from fear, we might serve him in holyness, and righteousness, all the Days of our Life.

But the obedience of *fear*, is diametrically opposite unto the obedience of *faith*: the former, hath its rise and maintenance from a *Lie*: from that habit, and principle, which makes God a *Liar*; by not believing the record which he hath given of his Son. But the latter springs from a belief of the *truth*, from a full perswasion of the love of God, and of his being reconciled in *Christ Jesus*. The former, is a doing evil, that good may come; for where the fear of punishment is judged necessary to obedience, unbelief is established, and authority given to crucify the Son of God afresh, and to put him to open shame, to trample his Blood underfoot, and count it an unholy thing; for all this is tacitly taught, in the fear of punishment as necessary unto obedience;

dience ; and yet this manifest antichristian pol-
icy, is generally taught by those conscience-
directors, who seek *themselves*, and not *Christ*
Jesus the Lord : They very well know, that
ignorance, unbelief, and fear, are the nerves
of implicit obedience, unto their doctrines and
traditions. But, that such an obedience, is far
from being compensate, for the despight done
thereby to the spirit of Grace, and dishonour
to the crucified One, they shall sooner or la-
ter know ; when all their works shall be burnt
up, and they shall suffer Los. But the obe-
dience of faith is genuine, free from artifice,
without fear, dependant on the perfect amity
of God ; yea, consists in a constant perswas-
ion of, and rejoicing in this truth ; that *Jesus*
Christ the Son of God, died upon a cross, and
rose again from the dead, having thereby jus-
tified us, from every charge once brought a-
gainst us ; and sanctified us from all our pol-
lutions : To submit unto *this*, to have the con-
science purified thro' the view and belief of
this, yea to have every thought brought in
captivity unto *this*, is the true obedience of
faith. And, this is so far from being urged
by fear, that fear would *annihilate* it. And
so far from having an eye to the reward, that
it answers unto that Charity, which seeketh
not its own ; But says, when saw we thee
hungry, and fed thee ; or thirsty, and gave
thee drink, &c. Therefore, that the Grace of
Union with *Christ*, and salvation in Him, over-
turneth the Doctrine of rewards, and punish-
ments,

ments, as that which influenceth our Lives, is a truth: But then, it only overturns what the Scriptures explode; and what *Reason* confesseth mean, and selfish, and not that generous disinterested service of Love, which it declares worthy of the Divine Being, and becoming the dignity of Man.

Object. But, doth not the Scriptures rather establish the Doctrine of rewards, and punishments, as that which excites to Choose the Good, and Refuse the Evil? is not this their express language, *say ye to the Righteous that it shall be well with him, for they shall eat the fruit of their doings, woe unto the wicked, it shall be ill with him, for the reward of his bands shall be given him.* (b) With many other texts of like import.

Answ. Unto the right understanding of the scriptures, it is necessary to know, that they consist of two parts, *Letter* and *Spirit*, or *Law* and *Gospel*; now the *Letter*, (or the *Law*) killeth, saith the apostle; but the *Spirit* (or the *Gospel*) giveth life. And as this is needful to be known, so is it also, that we should be able to distinguish one, from the other; else how doth it appear that we rightly divide the word of life? If the *Gospel* be considered, as God's good sayings, or Glad tydings to mankind, we need only consider briefly the State, and condition of Man; and then, what may with any propriety, be called Glad tydings, unto one thus circumstanced, will easily

(b) *Isaiah iii. 10, 11.*

appear.

appear. Man is a fallen creature, who breaking the Law of his God, incurred the penalty of eternal Death: And, is so far from having ability to extricate himself, that all the imaginations, and thoughts of his heart, are continually evil; without wisdom, without strength, there being none righteous, no, not one; all being shut up, and concluded under sin, they have neither power to *will*, nor to *do*; Now, what can be called Glad tydings unto a Creature in this condition? surely nothing short of that, which tells him all is given: and that freely, without condition on *his* part, because he can perform none; without *money*, and without *Price*, because he hath nought wherewith to purchase; and that the Grace, which redresseth all his grievances, and replenished him with all good, is given him in *Christ Jesus*, who hath brought this life, and immortality to light by the *Gospel*; by his Birth, Life, Sufferings, Death, and Resurrection; Confirming all *his* Blessing, and Glory, unto his *Church*, by the Grace of *Union*: This, appears to be the gospel of Glad tydings, and is a Doctrine with which the Scriptures abound.

The Law, is considered as the very opposite of *this*; consisting of commands, to fulfil its precepts on pain of damnation, of threatenings, and curses, against all who offend it, tho' but in one point; and never makes any promises of happiness unto mankind, but upon condition of perfect obedience; which is always implied,

plied, (tho' not express'd) in every requisite, yea even the most minute, intitling to the inheritance of the promise. The Doctrine of rewards, and punishments, is indeed contained in the Law; but then, it rewards none but such who fulfill every jot, and title thereof: And curseth every one, who continueth not to do *all* that is written in the Book thereof.

The *Gospel* gives us all, without requiring ought of us. But the *Law*, giving us nothing, requires all of us. And thus distinguishing them in the scriptures, we appeal from the *Law*, unto the *Gospel*: Our Authority for so doing, is founded on what follows; whatsoever the *Law* saith, it saith unto them that are under it: but *Jesus* was made of a woman, made under the *Law*, therefore the *Law* speaks unto *him*; and commands *him* to perfect obedience. But, the *Law* can only curse, the Sinner: God sent his Son in the likeness of sinful flesh, *He was made sin for us*, *Christ hath delivered us from the Curse of the Law*, *being made a curse for us*: The equity of which proceeding, appears from the *Union* subsisting between *Christ*, and the *Church*; of which I have sufficiently spoken. And thus, considering the whole *Law* fulfilled in *Jesus*, its precepts obeyed, its penalties endured, *He* now inherits the promise: And apprehending ourselves in *Him*, united unto *Him*, thro' all his doings, and sufferings, his condition, and state is ours. And thus standing in *him*, we can indeed read the *Law*, or

the Doctrine of rewards, and Punishments, without fear: because the punishment, yea all the threatenings in the book of God, have been executed upon *us* (as Sinners and Law-breakers), in *Him*. Hence is it, we dare not read the demands of the Law unto *ourselves*, as distinct, or separate from the view of our *Union*, and *oneness* with *him*: because we cannot answer them; it being only designed as a ministration of Death, to slay us to *ourselves*, and to make us dependant on *him*. Nor, dare we read, any one threatening in the scriptures against the sinner, and ungodly, unto *ourselves*, out of *Him*; because we cannot endure it. And, to Imagine from any worthiness in *ourselves*, that we come not under those Characters, which the wrath of God is revealed from Heaven against; and which, are so dreadfully threatened in the word; is, to be most wretchedly ignorant of the spirituality of God's Law; and consequently, of the condition of human nature: for, where the holiness of the Law is known; it will appear, that there is not one obnoxious character in the Scriptures, which (according to the purity of the Law) doth not belong to all mankind: nor can the most *upright* amongst Men, in Justice deny, its belonging unto them: Therefore, our exemption from such characters, and from the punishment due unto them, is only by *Union* with *Christ*; where *His* Character, is upon *us* before the Father. And, according to the consciousness we have of our salvation

salvation state, standing here ; we are free from the fear of present or future punishment : having seen the end of it in Christ Jesus, and therefore are no longer to be influenced thereby. And as to the promised reward, the promises were made unto Abraham, and to his Seed ; which seed (according to the apostle) is Christ ; it is also to be observed, that previous unto inheriting the promise, there must be a fulfilling of the Law ; to make it appear that the promises of God are not against the Law. Where the promises in general speak unto Man, it is unto him, as willing, obedient, repentant, fearing the Lord, believing, &c. every which characterism amounts unto what the Law demands of Man, viz. Satisfaction for its dishonour, received by sin that is past, and perfect obedience unto its precepts for the future. And although those requisites are not expressly mentioned in every promise, they are nevertheless implied, otherwise the promises of God would be against the Law, which God forbids. Now, if the promise only rewards the Man whom the Law approves of, as Holy, Just, and True, it is easy to perceive that Jesus only is the Man : For all the promises of God, in Him are Yea, and in him Amen. (a) Therefore the rewards are His, He as the Head is crowned with glory, honour, and immortality ; whilst every Member by

(a) 2 Cor. i. 20.

Union with the Head partakes of his honours : Whereas, to expect reward for the work of our own hands, would be to set up for our selves, to act independant of our *Head*, and to refuse him the pre-eminence in all things : But when we give him *this*, we are neither influenced by the fear of punishment or hope of reward, but by our Head, *Christ* alone, our hearts are in *his* hand, and committing ourselves with all our concerns unto *him*, we permit him to guide us, and are passive with *him*. And certain it is, the more we are delivered from that religion which consists in self seeking, the less injurious we are in this present world.

Object. Doth not your description of the person unto whom the promises belong, make Salvation Conditional, by asserting that the promise rewards none, but such whom the Law approves of ? This contradicts the apostles Doctrine, *By grace ye are saved.*

Ans/w. That God is sovereign I grant, but that he saves Mankind from meer sovereignty, or arbitrary Grace, without having respect unto his Law, as a transcript of his own perfections ; I think I ought to deny : Because he hath pledged his faithfulness, and truth, unto his Law, that the transgressor should be punished ; and that it should be established rather then made void, by the faith of the Gospel ; Whereas the Law would be against such promises, as hath no respect unto its Justice, and Purity. But the Lord is well pleased for his righteousness Sake, he will magnify

magnify the Law, and make it honourable. (b)
 Again, Grace without truth ; or salvation,
 without respecting the Purity, and Justice of
 the Law, would be to pour contempt upon
 the Death and Blood of Jesus Christ our Lord,
 as not necessary unto salvation : and to make
 it either merely *accidental*, from the rage of
 his enemies ; or at farthest, *exemplary only* ;
 which Supposition, would overturn, and in-
 validate the testimony of the scriptures, con-
 cerning his fulfilling all righteousness, en-
 during the Curse of the Law, and washing
 us from our sins, in his own Blood. Again,
 to suppose that mankind are saved by any
 new Law, consisting of repentance, faith,
 and new obedience, substituting sincerity, in
 the stead of perfection ; I say, to suppose
 this, would be to make God changeable :
 first, giving a Law, as a rule of righteous-
 ness, and a standard, whereby to know good,
 and evil : And, in process of time giving an-
 other, upon easier terms ; which could not
 be, without a change in his perfections : His
 Nature, and perfections, being the original of
 every Law, given by him to mankind. But
 I would not multiply words, to confute, what
 hath not the least shadow of reason, or founda-
 tion in the scriptures : For Jesus says, *think*
not that I am come to destroy the Law, or the
Prophets, I am not come to destroy, but to fulfill :
For verily I say unto you, Till heaven and
earth pass, one jot, or one tittle, shall in no
wise pass till all be fulfilled. (c) It is easier

(b) Isaiah xlvi. 21. (c) Matt. v. 17, 18.

for heaven, and earth to pass, than one tittle of the Law to fail. (d) It is evident, that our Saviour means by this Law, that which was given upon Sinai: nor, did he give any new commandment, which was not included in that Law, as appears from his testimony elsewhere. But, when I assert that the promises are only fulfilled on such whom the Law approves of, and that Jesus only was the Man, thus approved of God; I consider him, under the capacity of the second *Adam*; including the *People* in himself: who, by *Union* with *him*, inherit the blessing. And, tho' they can upon this consideration, claim the forgiveness of Sin, as an act of Justice in God; yet are they saved by grace: Their Election in *Christ*, their *Union* with *him*, their Eternal life, with all the blessings thereof, was God's purpose; and Grace, given them in *Christ Jesus*, before the world began: according to which grace they are saved. Again, as it was Grace that founded, so was it Grace that executed this Plan of Salvation; we being passive in the hand of Grace: when he washed us from our sins in his own Blood, when he created us a-new, and presented us unto *himself* a glorious Church without spot, or wrinkle, or any such thing; we, as in *him*, being in passivity: inactive, and incapable of merit, makes that to be meer Grace unto us as individuals, which unto *him* as including mankind, was Conditional.

(d) Luke xvi. 17. *Object.*

Object. The doctrine of *Union with Christ*, (before faith) and of salvation in *him*, tends to make faith, or believing void: because, if I am united unto *Christ*, justified, forgiven, and accepted in *him* before I believe, where is the necessity of believing at all?

Answe. To build without a foundation, is to labour in vain. How shall they believe, except they hear? saith the Apostle: And what shall they hear, if the truth to be believed, hath no existence until it be believed? but, having spoken unto *this* under the Article of union before faith, I wave it here.

I would only ask, is it from the *Belief* of our *Union with Christ*, and salvation in *Him*: or from the *disbelief* thereof; that occasion is taken to live in unbeliefs, and believing counted unnecessary? not from the *latter* according to the objection; because, to disbelieve a falsehood, is *negative orthodoxy*: and to say it is from the *former*, is the most palpable contradiction; because, whosoever believeth *that*, believeth what the gospel proposes to be believed: therefore, the objection of course falls unto the ground.

Every man, proposing a system unto his fellow creatures, doth it with a view that they should believe it; be it true, or false: so also, when *Union with Christ*, and salvation in *him* before they apprehend *him*, is taught the people; is it not with a view that they should believe it, and believing, rejoice, with joy unspeakable and full of *Glory*? It certainly is: and

and therefore, is not designed to keep them in unbelief. Again, it is the word of God, whereby Faith comes: the declaration, even unto Unbelievers, of their warfare accomplished, and their iniquities pardoned as well attested in the scriptures, hath certainly a more genuine tendency to produce faith, and confidence in God, than to tell them if they will believe, &c. they shall be justified, their sins be expiated, and forgiven: However smoothly, and artfully, this may be worded; it is impossible to free it from the idea of condition, and what is yet worse, such a condition, as Man hath neither wisdom, will, nor power to fulfill; yea, it is still in effect to preach the Law. Believe, and thou shalt be saved: is certainly similar unto, *Do this and live;* Man, in himself, being as capable of doing the one as the other. When mankind are taught, that their eternal salvation depends upon believing, (and what is yet more strange, believing a matter which is not fact until believed) it is natural for every Man, whose conscience is alarmed, to attempt it; but the more he endeavours, the farther he is off; like rowing against a violent stream: the Dread of coming short through unbelief, and his weakness, and utter incapacity to believe, rushes upon him like a torrent, bears him back with violence; until discouraged, and enervated, he sinks, over-whelmed with fear, and Bondage. Indeed, where believing is only respected as a bare assent unto a proposition,

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16.31

sition. Mankind may with some shadow of Reason talk of their Abilities, and of the easiness of the condition, pretending that it is an instance of the richest, freest grace, where salvation is promised upon believing. But it is not always practicable with a mind that is in earnest, to assent unto a *Human Proposition* without demonstration; much less respecting *Divine Things*, because, the difficulty in believing, increases in proportion to the magnitude, and concernment of the matter, believed which difficulty, is owing unto the propensity of Human Nature, to an evil Heart of unbelief, unto the remoteness of Heavenly things from our natural ideas, and their contrariety unto our senses. *Believe and thou shalt be saved*, (equal to any other Law precept) when enforced upon the mind of Man, generating with his weakness, begets Unbelief, and Fear, but never produceth Faith: That comes only by the word of Life, that word which bringeth salvation, which preaches peace by *Jesus Christ*, declaring him as made of God unto us, *Wisdom, Righteousness, Sanctification, and Redemption*, that whosoever glorieth, should glory in the Lord. The belief of the Truth, cometh by hearing of its perfection, reality, and immutability: of our being delivered from the curse, in Him who was made a curse for us, of our being saved in Him, with an everlasting salvation, of his being such an High-priest as becometh us: in brief, of our oneness with Him, and indisputable right from thence, to ~~the~~ ^{the} ~~same~~ ^{same} ~~as before~~ ^{as before} considera-

consider ourselves according unto Him, as our Head and Husband. Thus, whilst Men are *not* put upon believing in order to save themselves, but are taught calmly to hear the word that bringeth salvation, they, according to the power of the Holy Ghost, either instantaneously, or gradually, credit the report: and consequently enter into the belief of the Truth, without their once *attempting* to believe, or troubling or perplexing themselves about it. Whilst such who are more concerned about their *believing*, then the truth of *Christ*, are distressed under the difficulty, yea the impossibility of their performing it, when they have exerted themselves to the utmost. Therefore as the Doctrine of *Union* with *Christ* (before Faith) and salvation in Him, appears in this light, *viz.* the word by which faith cometh, nothing is more notorious then the unreasonableness of the objection, that it makes void Faith.

Object. But doth not such an *Union* with *Christ* destroy his pre-eminence, tending to exalt Man, to the degrading of *Christ*.

Ans^w. By no means: it rather establisheth his pre-eminence; where the *People* as the *members*, by *Union* with *him* the *head*, are chosen, beloved, called, saved, and accepted of God. They receive no honour, grace, or blessing, but by *him*; and, being apprized of *this*, he is all their hope, and saⁿ. They look unto the Father, by *him*; nor dare they at any time approach him, but in *him*. He hath done

done all, suffered all, and obtained all. But the glory which he hath received, he freely gives unto them: whilst they, confess *him* their Head, and Saviour; and as such, they honour him, and eternally give him praise. *Christ* in his office capacity, answers unto the Idea of the human Body; which being one, is composed of many members: the Church being his Body, is composed of many People: of which, he himself is a Member, *viz.* the Head, the pre-eminent, and most highly exalted; upon whom all the members are dependant, for honour; the *Head only* wearing the Crown: for unction, the *Head only* was anointed: for all Blessings, the *Head only* receives them immediately from God: being always the medium between *him* and the Body; and appointed, to guide, influence, and nourish it. Every member brings its tribute unto the Head, and with praise, confesseth his pre-eminence: whilst the Head is not ashamed to call them Brethren. The more highly they perceive themselves exalted, the more glorious, and eminent, the Head appears before them: for as much as through all exaltations, in time, and eternity; a Just and proportionable distinction is kept up, and maintained, between the Head, and Members, in Dignity, Beauty, and Glory: and this all the members know, when influenced by their Head; therefore the Doctrine of *Union* with *Christ*, doth not destroy his pre-eminence, nor exalt mankind unto his dishonour.

Object. But doth not the Doctrine of *Union*, which supposes *Christ* to suffer under the character of the Sinner, contradict the Apostle, who saith, *Christ also bath once suffered for Sin, the Just for the Unjust.* (f)

Answe. To intimate that *Jesus* was a sinner, in thought, word, or deed; is what I never intended, but would abhor the thought, as highly blasphemous: nay, the prince of this world when he came, having nothing in Him; was therefore constrained to appear in visible form and tempt him by his outward senses. He was holy, harmless, undefiled, and separate from sinners made higher then the heavens; this was his proper, personal, Individual character; and in this sense the Apostle is to be understood speaking, when he saith, the Just died for the Unjust. But then we are told by another Apostle, that *He* (viz. God) *bath made him sin for us, who knew no sin,* (g), from which it appears, that *He* who in his individual character was sinless, was yet notwithstanding, as the head and representative of the church, made sin, yea made a curse for us: and under that character, was punished with that Death, and condemnation, which was due to Man's offence. And this accounting of him a sinner, in the Eye of Justice; as it was equitable, so was it not from any personal guile; for he knew no sin: but from his *Union* unto the sinfull people, which rendered the punishment of their sin upon *him*, an act of Divine, and

(f) 1 Pet. iii. 18. (g) 2 Cor. v. 21.

strict Justice. Thus it appears, that the Doctrine of *Union*, which represents Jesus suffering under the Character of the sinner, doth not suppose him such in His own particular person ; nay, strongly witnesseth the contrary, and respects him only thus, by such an imputation, as (considered on the Article of *Union*) is just, and true, with God, and Man.

Object. This Doctrine of *Union*, as it speaks of our being one with *Christ*, in all He did, and suffered, seems contrary unto his testimony by the Prophet, where he says, *I have trodden the wine-press alone, and of the People there was none with me.* (b)

Answ. It is evident from the words, that His meaning is, He received no help, or assistance from the People, this the fifth verse sheweth, *I looked and there was none to help, &c. therefore mine own arm brought salvation unto me.* The Doctrine of *Union* contains no such proposition as this, that the people were fellow helpers with *Christ*, when he attoned for sin, and destroyed the enemies of their salvation : In this sense, they were not with Him. In this sense we were not with *Adam* when he sinned, we were not Abetting, concuring, and active in his offence ; and yet we were in him, according unto *Union* ; in him offending in the great transgression. We were also with *Christ*, and in him, through all He did, and suffered ; though

not *active*, not aiding, or assisting in his obedience, nor enduring any part of his torments, according to our sensation. In this sense, *He trod the wine-press alone, and of the People there was none with him.* And where the scriptures speak of our being *in him*, of being crucified *with Him*, raised *with Him*, sitting together in heavenly places *in him*, &c. as they evidently speak of these things according to *Union*; so, when compared with our Saviour's saying by the prophet, before mentioned; it appears that we were *in him*, and *with Him*, through all; but not *active*; We were altogether in a state of *Passivity*, whilst the toil, and torment, was wholly his. Yet through all, He was greatly conscious of His including the people in himself, His Life, and Death, being that of the whole Body, for *if one member suffers, all the members suffer with it.* Thus, though we were not with him, as helping, or assisting him according to the Prophet; yet were we always *in him*, and *with Him*, according to the grace of *Union* so abundantly taught in the scriptures. The objections already mentioned, and which I have answered, being those which chiefly arise in the minds of serious unprejudiced persons against the Doctrine of *Union*; I shall not consider any more at present, as I do not intend any thing controversial, and have no expectation of pleasing the captious.

I shall proceed to consider as proposed at first, a few of the never-failing springs of con-

as he is so are we in solation

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solation, which arise from the Grace of *Union* with *Christ*.

And first, that the harmony of the divine Perfections (as manifestly established in the Grace of *Union*) is a consolatory consideration, every Man apprehending it, can abundantly testify: We can have no confidence towards God, whilst we imagine that his Attributes are contrary to us. * And, I am persuaded that this

* Should it be objected, that the perfections of the Deity, by reason of his infinite greatness and glory; are unknown to us: that we have no certainty about them, and therefore that its arbitrary to attempt the proof of any thing thereby. I would answer, *Who so cometh unto God must believe that he is.* But, how to believe that he is, how to conceive of a Being without properties, I know not: I therefore must conceive of the divine Being, according to such properties of his Nature, as *instinct*, rectified by *revelation*, suggests. God is a being infinite in *Power*, and *Goodness*; and *Goodness* diversified, is *Justice*, *Truth*, *Purity*, *Love*, *Mercy*, &c. Should it be objected, that by reason of ignorance, its possible our Ideas of *Justice*, *Truth*, *Mercy*, *Love*, &c. may not be strictly true; and consistent with the nature of such properties, especially when we ascribe them to God. *Answe.* God deals with us according to *revelation*, and requires us to determine of things thereby: The Apostle saith, *That the Gentiles which have not the Law, are a Law unto themselves: having the Law written upon their Hearts, accusing or excusing them;* suggesting to them, such a thing is just, and such unjust; this is true, that is false; this mercy, but that's cruelty: such is love, and such is hatred; the one they approved of as good, and ascribed to the Divine Being, as his nature and properties; and the other they censured as bad, and thereby distinguished all evil beings. This simple voice of nature, differs from *Revelation* only as the *lesser* light which rules the Night, differs from the *greater* which rules the Day: And what is discoverable by the *lesser* light, is much more

this imagination is very natural unto all such who have seen human nature in its ruins; and, striving with all wisdom, power, and diligence, to repair its breaches, have found

so by the greater: For revelation reflecting upon those innate principles, throws such a light around us, that we can come much farther, see more clearly, and determine with greater certainty. Thus our natural Ideas of Justice, Truth, Mercy, Love, &c. (as simple before debauched with passion and prejudice) are improved by the scriptures: Until we discern the infinite difference between the nature of God, and the nature of Man; the former appears Holy, Just, True, Merciful, and Gracious, whilst the latter is quite the reverse: every Man living being altogether vanity. If its possible those our Ideas of the Divine perfections should be wrong, then have we no rule, whereby to discern between good and evil; we may give up the scriptures, renounce the evidence of nature, shut our ears to its Voice, and commence scepticks in right earnest: we may no longer reprove any thing a Man can possibly be capable of, for fear lest from a wrong Idea of the divine perfections, we should reprove the Good. And yet, such is the pride of Man, that rather then he will be thought ignorant, or give up any indefensible Tenet imbibed, he will shelter himself from the attacks of Truth, under such pleas as these: how know we whether our Ideas of the divine perfections are right, or not? thus, to sap the argument of his Antagonist, he would fain remove the foundation, yea renounce the only Authority which he or any other has to conclude his own tenets right. Where the scriptures are acknowledged, the divine perfections are confess'd the origin of that revelation: the latter being allways considered as a transcript of his nature, and properties: And there we find Him declared Holy, Just, Righteous, True, Wise, Merciful, Love, &c. nor hath he left us in the Dark concerning the meaning of those Terms; but by his commands, promises, threatenings, and prohibitions, and in the later Days more perfectly by the Doctrine, and example of his son; he hath distinguish-

that their utmost efforts, have been like untempered Mortar, which still falls off, and makes the breach worse : Or, like a piece of new cloth, put upon an old garment, still enlarging the rent. Where persons have been thus exercised, (tho' they might at times have a faint hope in the mercy of God) they have thought it inconsistent with his Justice, and Purity, to save them from the wrath to come. But when the grace of *Union with Christ* is manifest unto them, they can see all things consist by him ; *Mercy and Truth are met together, Righteousness and Peace have kissed each other.*

Mankind may now rejoice in the Justice, and Purity of God ; yea appeal unto Him as Just, as holy, as faithful, because according unto *Union with Christ*, Justice hath been satisfied, in his blood shedding and Death : where *they* in him, and *He* in them, have been fully punished for all their Iniquity : upon which the Lord saith, *their sins and ini-*
ed the good from the evil, separating between the precious and the vile. After such an exhibition of the divine properties, we are no longer at a loss to conceive of them with certainty ; but are taught to look for Truth in the harmony of them : it being found there, and only there. True it is, no man can comprehend him, nor by searching find him out to perfection : Nay we see but in part, we know but in part ; nevertheless, we apprehend and conceive of him, and by what we understand of him, we determine with certainty : Therefore, whatsoever appears contrary to his perfections, according to what we apprehend of him ; must be much more contrary with him, in proportion as his excellencies and self-knowledge, exceeds what we can possibly know of him : And here all proportion fails, and is lost for ever.

quities will I remember no more. (i) Hence he is Just to forgive them their sins, and to cleanse them from all unrighteousness. Yea, according unto his holiness, may they now have confidence in him. Though his Eyes are purer than to behold iniquity, they may approach him, and stand before him with boldness; being by *Union* with *Christ*, sanctified in him, holy in him, yea He himself is their holiness: when *this* is discerned, we are no longer terrified at the holiness of the Divine nature, but have boldness to enter into the holiest by the Blood of *Jesus*; yea have unspeakable delight in the holiness of God, and infinite expectations there-from. As the promise is to such who confess, and forsake their sin, it is fulfilled upon us in *Jesus*; all the promises of God being in him, yea, and in him, *Amen*. There have we (with all the prayers, and supplications, strong crying, and Tears, which *Jesus* offered in the Days of his flesh) confessed our sins unto God; and where He (having purged our sin) appeared the second time without sin unto salvation, we have eternally forsaken them: Therefore we appeal unto the faithfulness of him who hath promised. In this blessed *Union*, this infinite love and grace of God our Father, unto us in *Christ Jesus*; we see the harmony of his nature in all His dealings with us: and can sing with untold delight, thou art glorious for ever, our Father, our God, Thou art

(i) Heb. x. 17.

love

love, thou art mercy, thou art righteousness, thou art justice, thou art holiness, thou art faithfulness, thou art truth, holy, and reverend is thy name, O Lord God of hosts ! And yet all thy glorious perfections agree in one, to accept us, delight in us, rejoice over us, and bless us with eternal life, and all its happiness in *Christ Jesus* our Lord.

Again, in this gracious *Union*, the scriptures are all fulfilled ; and the Key of *David* given us, that *we* may open, what no man can shut, and shut, what no man can open. When men who are strangers unto this *Union*, take it upon them to expound the scriptures, it is amazing to see, with what contradictions, and inconsistencies it abounds ! The precept, the threatening, the promise, and gracious declaration, are all jumbled together ; often overthrowing by one, what they have set up by the other. But in *Christ* they all agree in one : in him, the precept is fulfilled, the threatening endured, the promised reward received, and the free and eternal salvation of God, continually embracing the Children of men : Therefore, standing in the Grace of *Union* with *Christ*, we are at peace with all the scriptures. *He* in us, and *we* in him, have fulfilled all righteousness, fully kept the commandments of God, and suffered the punishment due unto our sins, and now inherit the promise, whilst the voice of words, yea every terrifying sound is silenced ; and nothing now heard, but the sound of Grace,

Love, and Goodwill. *Jesus* is now the shield of our faith, by which we resist the fiery darts of the wicked one, would he come upon us with the threatening ; and urge, because we answer the Character of the sinner threatened, it must be executed upon us. Unto this fiery Dart, we oppose our shield *Christ* as *made a curse for us* : would he set before us the Precept, and insist on our destruction, because we cannot fulfill it ; we still hold up our shield, and plead *Christ the end of the Law for righteousness*. Will he trouble us about the promises, and urge that God is either unfaithfull, (who hath promised) otherwise we are not the people unto whom they are made, because we do not inherit them, have not the pure heart, the right spirit, do not yet see all things put under our feet, &c. our shield is still our defence ; we answer *but we see Jesus*, and can testify that he who hath promised, is faithfull ; for *Jesus hath the clean Heart, the right spirit, the Heart, which hath the law written therein*, that it may not depart from God ; we see all things put under his feet, *inasmuch that all the promises of God are in him, yea, and in him, Amen*. Where *Union* with *Christ* is manifest ; it is enough for salvation and happiness, in time, and eternity, that *He* hath suffered, that *he* was obedient, that the promise is fulfilled in *him*, because being joint-heirs with *him*, we have a just claim unto *his inheritance* : hither are we led, unto righteousness

ousness, peace, and joy in the Holy Ghost. *This Man is our Peace*, yea even when the *Affyrian* comes into the land ; our *Union* with Him, is our security, and defence against the face of the enemy : and as I have hinted before, his fiery darts cannot hurt the soul that abides in Him ; we are then able to resist them all, by holding up our shield, by opposing *Christ* unto all : He being *our Sun and our Shield*, not only our shield, for defence, but our sun, to enlighten, and quicken us unto the use thereof. Did men but know, what safety, and peace we have here, they would despair of terrifying us, as they hope to do, by their writings, and preachments : loading us with opprobrious names, and ignorantly levelling the threatenings, and curses, in the scriptures against us. Beholding *Him*, to be the death of *Death*, and the victory of Hell ; and how he hath hid us in the secret of his pavilion, from the strife of Tongues, They would either join the Angels Song : *Glory be to God on high, on Earth peace, and good will towards men* ; or else, despairing of making us miserable ; their Enmity, stingless towards us, but gnawing to their own bosoms, would so increase their torment, that they would willingly cease from us, forget us, and let us alone. What is impossible with Man, is possible with God. If we read the Scriptures out of *Christ*, they require impossibilities of us : hence it is, that some who are aware of this, and yet ignorant

rant of the power of God, are obliged to have recourse unto new Laws ; Laws of their own making, where, by a sincere intention, and all possible Obedience, they would evade the force of the scripture perfection, and put a foil upon the sword of the spirit : But truth needs no artifice, unto this sword, unfoil'd, sharp, and two-edged as it is, piercing through the soul and spirit, joints, and marrow, discerning the thoughts, and intents of the heart, *Jesus* bared his Bosom : and sheathing it in his own Heart's Blood, the divine, glutinating power thereof, hath rendered it impossible to draw it again to another execution ; God *is* Just, and true, and *will not* ; Men or Devils, *cannot*.

When we read the Scriptures in *Christ*, we determine according to the possibility of things with God, unto him who believeth, all things are possible. The impossibilities, and Jarrings, with which the Letter abounds : such as the demands of perfect obedience, of satisfaction for sin, of salvation by *Grace*, by *Works*, of the forgiveness of Sin by *Christ*, and yet Judged according to the Deeds done in the *Body*, and giving an account at that day for every idle word, &c. all this, I say hath its harmony and perfection in *Jesus*, nor have all the Masters in *Israel* for these seventeen hundred years, (tho' there have always been those who attempts it) been able to point out a reconciliation, and harmony of scripture *out of him*. But, in *him*, as the representative

sentative of Man, as having the people in himself, and he in them, the preceptive part is fulfilled perfectly ;—And all the threatenings executed upon the Sinner, in him : in *Him* saved by Grace, in *Him* Justified by works, accepted in *Him*, having redemption in *His Blood the forgiveness of sin*. Our account for the idle word, is, that in ourselves we are carnal, sold under sin, and have no good thing ; but, that in *Christ* we are filled, in *him sanctified*, in *him accepted*, and therefore appeal from the first *Adam*, unto the second. In like manner we account for the deeds done in the Body, *Jesus* having attoned for the evil, and done the good. These, and all other Parts of scripture, which may appear in a critical, and contradictory light, unto a person who hath not yet apprehended the *Union*, is yet nevertheless consistent, harmonious, and Gracious, unto all such who know what it is to be one with *Christ*, and *Christ* with Them. In this light we can read the scriptures with pleasure, in seeing all fulfilled in him, every dark saying opening up in him, and He gloriously triumphant, filling all in all. We also read them profitably, forasmuch as speaking thus of *Christ*, they hush, and banish the fears arising from nature, or temptation ;—They fortify the mind against the face of the enemy, Cherish, and support us, under all the vicissitudes of Life : and when depressed, beneath the sense of human nature in its ruins, They present

us with a glorious prospect of immortality, in the perfect resemblance, and likeness of Jesus ; and to warm, and refresh the mind more effectually, they bring the prospect near, and shew us now the Workmanship of God created anew in Christ Jesus, now passed from Death unto Life, it is done saith Jesus, I am Alpha, and Omega.

Again, from the Grace and truth of Union, the Christian hath a right to reckon of Himself, of his state, and condition towards God, according to Christ ; according to the state and Condition which He is in : hence faith the Apostle reckon ye yourselves to be Dead indeed unto sin, but alive unto God through Jesus Christ our Lord (m). And O (what grace is this ! that we helpless worms, whose every word, work, and thought is unholy, yea in whom according to the strongest testimony of our senses, and reason, there is yet found the motions, life, and love of sin ; should have a right to reckon ourselves dead unto sin : dead unto what we yet feel the life of, dead unto what we yet feel the love of, dead unto what is yet stronger than we, and against which, our utmost efforts when compared with its strength, are feebleness itself ; it esteems all our Iron as straw, and our Brass as rotten wood ; and, yet to reckon ourselves dead unto this, what an amazing reckoning it is ! Yea, not only dead unto sin, whereby we are exempted from its filth, guilt, and

(m) Rom. vi. 11.

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condemnation :—But we are to reckon our selves positively Holy, Righteous, and fruitfull, *Alive unto God!* and that in Opposition to all we see, feel, or understand of ourselves, according to sense.—What are we then to reckon of our selves by ? by *Jesus Christ* our Lord ; let the Heavens rejoice, and the Earth be glad, for the Lord hath raised up a *Horn of salvation, in the House of his servant DAVID according to the mouth of all his Prophets which have been since the World began.* Union with *Christ* is our right of appropriation, otherwise we appropriate Him and his benefits improperly, yea unjustly, but in this light we can say, *herein is our love made perfect, that we may have boldness in the Day of Judgment, because as he is, so are we in this World* (n). Hence, we have authority to conclude, if he is righteous, we are Righteous, as He we are Holy, as He we are wise ; as He we have obtained redemption, and are accepted with Him. This doth not suppose any excellency, or worthiness in ourselves, whereby we are distinguished from our fellow-creatures, or set above our neighbours, for then we should glory in the Flesh, and should become an Adulterous Generation, which gloating is not good, but deeply odious unto all who are espoused as chaste Virgins unto *Christ* ; insomuch that they can say, as hinted by the Prophet, *shameful spiring shall be on their Glory* (o). But *Jesus* is our all, and our perfection is in him : that according as it

(n) John iv. 17.

(o) Hab. ii. 16.

is written, *He that glorieth, let him glory in the Lord* (p). Against hope, believing in hope, in *Christ* will we glory, against all the hopeless depressing views, we may have of ourselves, when comparing ourselves with ourselves. We would always believe in *hope*, in hope of *his* being accepted ; of God's being well pleased in *him*, and of our being accepted, and well-pleasing as him, by the Grace of *Union with him* : here we look to things eternal, and unseen, and not unto things present, which are seen. Our right, and privilege, is to Judge of ourselves and our state towards God, by *Union with Christ* : By the Father's Choice of *him*, His choice of *us*, by his love to *him*, his love unto *us*, by his acceptance of *him*, his acceptance of *us*, by *his* eternal life, and glory, *our* eternal life, and glory ; and all this, without once considering the work of our own hands, or the desires, yearnings, or meditations of our Hearts : But passing from ourselves unto *Jesus*, we are wholly found in Him, not having our own Righteousness, &c. Unto all who know themselves, this is certainly a life-giving word, the word that bringeth salvation ; nor can any thing but that self-righteous principle, which is abhorred, and detested of God, withstand it ; and that letteth, and will let, untill it be taken away, which the Lord shall consume with the spirit of his mouth, and the brightness of his coming. But, unto all the Gen-

(p) 1 Cor. i. 31.

titles,

titles, the outcasts, the destitute, the Sinners amongst Mankind ; with all who know themselves, and groan beneath the miseries of man ; Here are tidings of great Joy : there is a Saviour born unto you, a Saviour who *is Christ* the Lord ; and what is more, tho' *you* are worthless, He is worthy ; Though you are Lost, He is found ; though you are unrighteous, unholy, unwise, yet *He* is Righteous, Holy, Wise ; and with *l'*, so nearly related, so closely united unto you, that *you* may Reckon yourselves to be what *he* is, and viewing *him* as *yourselves* through all He did, and suffered, have your conscience purged from Dead works ; stand washed, and acquitted in his Bloody Death, and have the answer of a good conscience towards God, by his resurrection.

Moreover, in the grace of *Union* the Foundations are raised, and a glorious truth presented unto our view ; which as it is perfect, and permanent, before our believing ; so is it, if at any time we should be overtaken with unbelief and doubtfulness. This is that which at first ; authorizes, excites, and encourages us to credit the Gospel report. This is that, which strengthens in us what is often ready to Die. This is that which raises us when fallen, which bring us back when we have wandered, And affords strong Consolation, unto all who have fled unto *Jesus* for refuge ; hence if any Man sin, we have an Advocate with the Father, *Jesus Christ* the righteous, &c. whilst *He* wears the Character of righte-

ous, *We* shall be accepted of God, and Glorious in his sight: and that is everlastingly, for *Jesus Christ* is the *Same, Yesterday, Today, and for ever.* The Gospel is here a relation of facts, of who *Jesus* is, what he hath *done*, and that he hath loved us, hath *saved* us; hath washed, forgiven, and accepted us; the divine beauty, and reasonableness of which, appears in the Grace of *union*. This Grace doth not require us, sophistically, and unnaturally, to make that a truth by believing; which was not a truth before; but first proposes *Jesus*, as the Truth, the Grand Original Truth, before all things, and by whom all things Consist. The Ocean whence the Rivers of Grace and providence first had their rise, And whither (after having run through the intricacies of Time) they tend again, discharging, and emptying themselves of all their Floods, into the Bosom of that Mighty Deep whence they first received them: That His might be the kingdom, power, and Glory. That He is the truth of all the Types, predictions, and prophecies of the Jews, the truth of wisdom, righteousness, holiness, redemption, and salvation unto the Gentiles, is what the Gospel declares; affirming, illustrating, arguing, persuading, untill the Arm of the Lord is revealed, and the report believed. Thus Faith cometh by hearing, and hearing by the word of God. Hence, I would Cry unto the Ends of the Earth, your warfare is accomplished, your iniquity is pardoned. You, who are lovers

lovers of Pleasure, pursuing the Lust of the Eye, the Lust of the Flesh, and the pride of Life ; as the highest, Chiefest Good. Wherefore will you spend your money for that which is nought, and your Labour for that which satisfieth not ? wherefore will you thirst after vanity, and attempt filling your Belly with the East wind ? The Lord, your God, hath given you a Land flowing with Milk, and Honey, Beauty, Honours, Riches, Length of Days, Wisdom, Strength, perfection of Righteousness, holiness, and Liberty unlimited, all Divine, all eternal, all heavenly Glorious, are yours in *Jesus* ; whose riches are unsearchable. Hence, he calls all the ends of the Earth to Look unto Him, let those glorious prospects of Grace, and Salvation, the bounty, and benevolence of God to Men, render the fashion of this world, old, and unseemly in your eyes, untill it pass away, and you be found looking at the King in his glory, and the Land which once was very far of ; but is now brought nigh by the blood of *Jesus* : This when seen, shall ficken your Ear to every sound, your eye to every object, and your Heart to every enjoyment, wherein the Voice of *Jesus*'s Blood, the Beauties of His person, the riches, and Greatness of his salvation, are not made manifest ; and shall learn you to seperate between the precious, and the vile.

You, who with *Esau* have been seeking Repentance with Tears, and that for a long season, but have not yet found it : Unto you I
also

also call, and ask you why will you Die? Consider the Apostle, and high-priest of your profession, *Jesus Christ*; let his strong Crying and Tears, his Tears of Blood, yea Rivulets wept from every wound, and perspiring Pore; let his agonies, pains, and unknown sorrows, and all for the transgressions of the people, be well considered: for he is exalted a Prince, and a Saviour, and gives you *This* repentance; why will you yet Cry, bless me, even me also, O my Father; He hath Blessed you in *Christ*, with all Spiritual Blessings; whilst all those grievances which you labour under, by looking unto yourselves, and Judging according to appearances, are redressed in Him: why then will you Die for Lack of righteousness, whilst he is your righteousness and strength? why will you faint under the sense of your unholy dispositions, whilst He is your holiness? why will you groan in the Bondage of nature, while He is your liberty? O! why will you perish, for want of what you have? of what is Eternally yours by the Gift of God, by the Grace of *Union*, by the Love, and integrity of your Head, High Priest, and Mediator *Jesus*; who is faithful in things pertaining unto God, and Man? He is found of such who seek him not, and reveals himself unto them, who have not asked after Him; whilst you who have been mourners all your Days, frequenting his ordinances, and seeking Him in all appointed means, are yet strangers

strangers unto, and neglecters of the Great salvation : wherefore ? because you seek it as it were by the works of the Law, you seek to establish, what God hath rejected ; and are always rejecting what God hath Chosen : therefore saith the Apostle, *we pray you in Christ's stead be you reconciled unto God* ; be ye reconciled unto his Grace, unto the riches, and salvation thereof, unto the method, and manner of its working, and appearance ; for *He hath made Him to be Sin for us, who knew no Sin, that we might be made the righteousness of God in Him.* And this, He hath already done for us, and to be reconciled unto This, is to be happy. Thus *Jacob* is Grace, and *Esau* is Works, the one obtaining what he had not expected, nor sought after ; Whilst the other, who sought it carefully with Tears, obtained it not. Yea, and where there hath been a Drawing Back, a falling away from the truth as it is in *Jesus*, until sunk in Misery and Darkness, until having nothing left them to look at but themselves, they are affrighted, and at their wits end : unto them would I call, and exhort them not to sorrow as men without Hope ; Because *Jesus* is alive, and liveth for evermore. Your God, and Father, is not disappointed in you ; you have not deceived Him : He never expected any thing from you, more, or less, than what he hath found. The satisfaction which he had in you at first, was beholding you as the travail of his soul, and

as such, he beholds you still. Your unbelief can-
not make his grace of none effect, and though
you have denied him, yet he cannot deny him-
self. That which was a truth before you believed,
at the first, viz. Christ being your *Wisdom*,
Righteousness, *Sanctification* and *Redemption*,
is a truth now, even when you have ceased to
believe: inasmuch, that in every time of
need, though you have sadly departed from
him, you have the same foundation, auth-
ority and encouragement, to believe and be
assured as you had at the first. It is the scrip-
ture testimony of Jesus, what he is, and what
He hath done, and suffered, that is the ground
of our confidence; and not the reflection that
we repent, believe, or obey; and it is most
certain that this ground remaineth, that This
foundation is unshaken, For Jesus Christ is
the same Yesterday, To-day, and for ever; and
that *our* unbelief, or any change passing over
us, as in ourselves, cannot alter him who is
unchangeable, and always Righteous and ac-
cepted. In him we are always as He is, ac-
cording to which similitude God always be-
holds us, and accepts us; therefore, our
change of frame or disposition, cannot change
His views of us; For, as he only beholds us
in Jesus, He can always say that he *beholds no*
iniquity in Jacob, nor perverseness in Israel,
The Lord his God is always with him, and the
shout of a King is among them. O! glorious
Grace! O triumphant Love! let Him who is
fallen from hence, say, rejoice not against
me,

me, O mine enemy, for though I fall, I shall yet arise. Doth not this testimony quicken unto faith, and confidence in *Jesus*? Doth it not obviate, and silence *all* the complaints and objections of the Broken, and Despairing Spirit, and bring back to the Saviour, that which was driven away? surely it does; thus, from the Grace of *Union*, which renders *Jesus* such an high Priest as becometh us, we obtain favour, and find grace to help us in every time of need. Salvation, and Perfection in *Jesus Christ* our Lord, by *Union* with Him, is that glorious Truth; which first authorizes, encourages, and influences to believe: and that which preserves us spotless and acceptable, unto God, when we fail to believe, and credit his testimony; and infinitely above all other considerations, hath a tendency to raise us in our hope, and confidence towards God; and to preserve us from desperation. It is therefore unjust, and unnatural, to charge this Doctrine with having a tendency to indulge people in unbelief. Considering the condition of Man, and the testimony of *Jesus*, I would Challenge all the masters of Israel, to produce a system, more powerfully tending to reconcile Man unto God; and to raise the doubtful Soul into confidence in Him: let all such, who (through the experience of Human weakness, or the power of temptation) are fallen from the faith of the son of God, and sunk to the Hell of their senses, consider this matter; and renew their strength as Eagles.

Furthermore, from the Grace of *Union*, we are taught to consider *Jesus*, as the Heroe of the scriptures. All the members, bring their tribute unto him, as the exalted Head. If what I have already aimed at proving, is true; that primarily as the Head of his Body the Church, all the promises were made unto Him, all the threatenings fall upon Him, &c. then by Him we inherit, by him we have attoned; we claim no good out of Him, nor will we acknowledge the evil, for as much as in him we have been purged. All the beauteous Characters in the Scriptures are His, and are only *typical* in the Persons unto whom they are given in the Letter; which is abundantly evident, from the contrast appearing in every one of them, They being all guilty of vices, Diammetrically opposite, to the vertues for which they are famous; Righteous *Noah* and *Lot*, both charged with Drunkenness, and one with horrid incest. Faithful *Abraham* with Distrust, Meanness of Spirit, lying, or equivocating, as in the case of *Sarab*. Meek *Moses* with unwarrantable passion, unadvised speech, and such swellings at the waters of strife as barred his entrance into the promised Land. It charges holy *David*, the man after God's own Heart, with such Weaknesses, and Crimes, as are by no means consistent with holiness; but were a glaring proof of his Heart being very unlike the Heart of God. And *Solomon* so famous for Wisdom, had his Dark side: how

how great were his follies? and whilst much might be said for His wisdom, how many instances might be given of the most stupid, and God provoking foolishness in him. Job also admired for His patience, gave the most pregnant Proofs of impatience, and peevishness. It will be natural to enquire from hence, why the Scriptures which gives those men the most beautiful, and amiable Characters; as Righteous, Faithful, Meek, Holy, Wise, and Patient, should at the same time present us with a contrast in each of them, drawn in such strong colours, that the most palpable contradiction appears? The Answer is easy, let God be true, and every Man a liar. Those men, were all Types of Jesus, their Characters figurative of His: therefore Divine Wisdom thought proper, not only to stain their Glory, by suffering such blemishes in their Spirit, and Conduct, as gave the lie unto their virtues, but also to record the same; that at best they might appear but meer *Shadows*, reserving the *substance* for *Jesus*. Therefore, whoſo reading the Characters of those men, are not taught to look beyond them, unto the blessed *Jesus*, have yet read the scriptures to little purpose; having not yet known them, nor the power of God. Neither the Prophets, nor Apostles, wrote with the view that such who venerate their *writings*, should have their *persons* in Admiration; neither theirs, whose Character they drew, as eminent, and famous, in the

Church of God. But, the spirit which moved them designed through the whole, the Honour, and Glory, of *Jesus Christ*: that passing on from every man, we might attain to the admiration of the person, and excellencies of *Jesus*, as the only Righteous, the only Faithful, the only Meek, Wise, Holy, and Patient, until All with an unwavering tongue shall cry, Thou art altogether Lovely, Worthy is the Lamb, of the Kingdom and Glory. But, least any who are used to please themselves with mankind, having men's persons in admiration, should think we deal hardly with the saints of old, (For it is often found more Dangerous even among Christians, to speak lightly of the *pious Men*, than it is to speak so of *Christ*) when we say that they were not the men, which they are represented to be, their conduct and behaviour considered:—I would here premise what will be equally obnoxious unto them, that those persons were really what the scriptures say they were, that is, Righteous Faithful, Meek, Holy, Wise, Patient, &c. without any exception: They were so in *Christ*. I know the Jew however Christianised, by Profession, will either rave, or sneer at this; but let Him, He that sitteth in the Heavens, will Laugh Him to Scorn: and the Christians indeed, will remain undisturbed. I would calmly ask, what is the medium between *Christ* and Man?—if its not true of them in themselves, as I have shewn it is not; nor true of them in

in *Christ*, as the Greek, and Jew, insinuates; where is it true of them? it must have its *truth* somewhere, I speak unto you who acknowledge the scriptures. I am well aware of your Answer, viz. the Divine Wisdom Characterises them according to what they were in *part*, and not in the *whole*. I would ask another question, have we any other Rule for the trial of right, and wrong, good, and evil, then the Divine Law? and doth not that Law demand perfection? doth it not when broken in one point, declare the transgressor guilty of the *whole*? Doth it not curse whomsoever continueth not to do all things written in the Book thereof? and *Jesus* saith, that Heaven, and Earth shall pass away; but one Jot, or tittle, of the Law shall not fail, untill the *whole* be fulfilled. But having spoken of this matter before, I refer you unto it: and shall only observe here, the arrogance and impropriety, of assuming the Character of Righteous, Meek, Faithful, Holy, &c. according to the works of our own Hands or Habits of the Heart: This is flying in the face of God, and giving the lye to the Divine perfections as revealed in the Law; yea, it is in fact a denying our only Lord God, and *Jesus Christ*: for unto what purpose is He made Wisdom, Righteousness, Sanctification, and Redemption? is it not that whosoever glorieth, should glory in the Lord? But, when persons assume those Characters from the consideration of what they are in *part*, as

in themselves ; they glory in themselves, and not in the Lord. This is that Antichrist of whom we were told that He should come, Yea, who was so early in the World as the Days of the Apostles ; and prevails so mightily in the Christian World at present, that the Generallity of Christians under *his* influence, are upon a level in Faith and Doctrine, with the Jews ; or but very faintly distinguished from them : The *Jew* maintains the necessity of inward, and outward holiness in every Man, and looks for the *Christ* to Come : The *Christian*, especially the reformed, with Superior Ardour, and repeated asseverations, declares for the same way of holiness, and looks also for a *Christ* to come ; an inward *Christ*, consisting of gracious habits, pious breathings, sincere, and upright dispositions, and which in Effect, is to agree with the *Jew*, in declaring ; that the Man of Galilee, who was crucified without the Gates of *Jerusalem* in the reign of *Tiberius*, was not the true *Christ* : Or according to the *highest Idea* of him, was but a figure of an inward, and Spiritual *Christ* to come ; thus Antichristianly denying that the true *Christ* is come in the Flesh. Again there are others, who would be distinguished from the *Jew*, by confessing that the true *Messiah* is come, and that according to his obedience, Death and Resurrection, he is the remote cause of man's salvation. But, then it seems if he is not applied, he is no *Christ* at all. Hence it is, that many who call themselves

selves Preachers of the Gospel of Jesus, make use of this expression: *An unapplied Christ is no Christ at all.* What can a Christian think of such a vile Phrase as this?

This is in effect to make *Christ* a meer Quality, a Dispensation, which *exists* and takes place, upon a certain change wrought in the creature: A *Christ* created, and made by application (a). And yet, how we should

apply

(a) *Jesus Christ as the only Good, the true Balm, was applied unto our Wounds, and Diseases, when he took part of the same Flesh, and Blood, with the Children.* And, as a Plaister, or Medicine, when applied, must *unite*, and become *One*, with the Wound, or Disease that by its superior *Virtue*, it might drain, swallow up, and eradicate, the opposite evil; so, *Jesus* united unto our infirmities, bare our Sins, and Sickneses, and carried our Sorrows; purging them by himself, thro' the things which he suffered, untill his resurrection fully proved the Evil eradicated. Hence *he Dieth no more, Death bath no more Dominion over him.* Thus, the Grace, and Love of *God*, was applied to the misery of *Man*, in the person of *Emanuel*; and all our Grievances redress'd in *Him*. He, being according to the Condition of his Person, and Office, the Physician, Medicine, and Patient. *With his stripes, we are healed.* Of this Grace, and Truth, the Holy Ghost is our witness; who is said to receive of the things which are *Christ's*, that he might shew them to the people. Hence, it is called in the Scriptures a Manifestation, a Revelation, or Declaration, but never an Application as I remember: This, being rather an adopted Phrase of Antichrist, to give false Ideas on such an occasion; even such, that are most derogatory to the Person, Death, and resurrection of *Jesus*. Far be it from me, to aim at making any Man an Offender for a Word: but, where words are expressive of Facts, and of singular import, designed to form Ideas, it is

right

apply what doth not exist, or is not true before; is, I confess a subtlety which I do not understand, and therefore, the Phrase appears to me as ridiculously *Nonsensical*, as its *Blasphemous*: and the later it is, if it has any meaning, Because, it is certainly a denial of the Person of *Christ*, and a setting up of another *Jesus*: such a one, as the Apostle feared would corrupt the *Corinthians* from the simplicity which was in *Christ*. Our Saviour foretold the arising of false *Christs*, (and every *Christ* hath his Prophets) and that they should shew Great Signs, and Wonders. Except a few, vain, insignificant Pretenders amongst the blinded *Jews*, who were not able to shew any great signs or wonders, but from Pride, and Lunacy, dreamt they were somebody; I say, Excepting those, I never heard of any one, who, pretended to be the *Christ*. And, if any poor Lunatick, has at any time talked wildly of his being the *Christ*, he hath not deceived any Body, neither could he shew great signs and wonders. Therefore, those could not be the false *Christs* spoken of, and yet the word of the Lord is true; false *Christs* there

right to inquire whether they are *warrantable* or not, and, upon inquiry, it will be found, that the word *Application*, is not, when used as expressive of believing the *Gospel*, or receiving *Christ*; especially where it is asserted, that *an unapplied Christ is no Christ at all*. Is not this to make his *office* yea his very *Being*, to depend upon such an application? a most shocking proposition! and abhorred of all, who conceive of *Christ* according to the scriptures.

must

must be, and I think it behoves us to inquire What they are. False *Christs* are things which bear the name of *Christ*, and have that Honour, Power, and Glory attributed unto them, which belongs only to *Jesus of Nazareth*: a prevailing Deception, attested by great Signs and Wonders. If false *Christs* are those things which are called *Christ*, and are not, I think it is not impossible to find them out, and to prove that they are now in the World, and have deceived many. The false *Christ* is a Compound of Pride, Darkness, Deceit, Self-love, Enmity against the true *Christ*, &c. but then it bears the names of Humility, the Light within, Faithfulness, Truth, Love to God, and Zeal for Holiness; (in contradistinction to that dangerous proposition, of salvation by the Blood of *Jesus Christ* alone, and of being compleat in Him tho' sinners in ourselves,) where Mankind are ignorant of the scriptures, and of the power of God, and yet reading and bearing of *Christ* being in them, and being also bid to examine themselves, whether *Christ* be in them, they look into themselves; thus enquiring, have I *Christ*, do I love God, and hate iniquity? am I changed? am I humble, heavenly-minded; Thirsting to be more holy, and lamenting my faults? do I increase in Light, Knowledge, and Understanding? If I do, then I have *Christ*: this is *Christ in me the hope of Glory*. This is the *Christ* whom many look

tinto, and respect as the true Christ. This hath its great Signs, and Wonders. This pretends to cast out Devils, and to work such changes in Mankind, as answers to the *Ethiopian* changing his skin, and the *Leopard* his spots ; pretends to produce signs of it, in such, or such persons ; once greatly vicious, but now made either perfectly *Holy*, or in a great measure so ; even perfect in parts if that can be understood. Furthermore, the considerations of this Great Change, and the feeling of its holy Tempers, and Dispositions ; is a contemplation so ravishing, a Sensation, or Frame of Spirit so transporting, that it triumphs over the fears of Death, and Hell, and Anticipating the Joys, and Powers of the World to come, makes the Deceived cry out : partly in the Words of the Apostle, *Who shall lay any thing to the Charge of God's Elect?* *Who shall condemn?* but then, taking liberty to differ from *Paul*, instead of founding it with Him upon this fact, *Christ Died and rose again.* The Disciples of the false Christ rather cry, *Who shall Condemn?* I am converted, I believe, I bear the fruits of the spirit, I have the marks of Grace in me ! *Who shall lay any thing to the Charge of God's Elect?* and I am certainly one, for he has distinguished me from my Neighbours ! and made me holy as the Elect of God, thanks be to God, I have by much assiduity in all the ordinances, by constant application unto all the means of Grace ; at last, made my *Calling*
and

and *Election* sure: and now how happy, how blest am I! come Life, come Death, I am ready: Thus can the false *Christ* shew great Signs and Wonders. True it is, this is ascribed to different causes; one crys, Why me, Why me, What am I that I should be so blest! and talks of descriminating Grace, as though God was a respecter of persons. Whilst another says, O blessed Self-denial, and Patience: Now I am blest with the fruit of my labours, and sorrows, I shall never repent of my Watchings, Fastings, and Prayers, nor of the grievous Mortifications I have pass'd through, since I am possess'd of that holiness wherein I can see God. Whilst a Third exults, that he has not been misled by that outward and carnal *Christ*, who might probably suffer in the reign of *Tiberius*, without the Gates of *Jerusalem*: But that he has been obedient to the true spiritual *Christ*, who was always in him from his Mother's Womb, sometimes as a Spirit of Burning convincing of sin, at other times as a spirit of Judgment or a Light shining in a dark place; shewing him what was right, with the path wherein he should walk: that he hath had the faithfulness to follow this *Christ*, and not as many of his Fellow-mortals, resisted the Light, is now the Joy of his Heart. Thus however things are ascribed to different causes, and different terms made use of, yet the same matter is intended; and all come to this point at Last: that the true *Christ*, is a compound.

round of righteous qualities, and holy dispositions in Men. Hence it is, that human Virtue is Idolized, and complimented with the Name of *Christian*, upon this principle even Heathen Philosophers, are supposed to have had *Christ* in them: especially such amongst them, who were famous for their piety, tho' *Heathen*. Yea according to this, it is enough to have *appearances* to whine, and cant, talk much of the work of the Spirit upon the Heart (*) of human Goodness,

*: I would not be understood as speaking lightly of the Spirit of *Truth*, or of his operations in the Heart of Man, according to the scripture account thereof: which, is there undeniably made to consist in receiving of the Things which are his, (viz. Christ's) and in shewing them unto us; that Jesus Christ alone might be glorified: and this the Spirit is constantly ingaged in, until we answer fully in Heart, and Mind, unto the Character of the true circumcision; *who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the Flesh*. But the Spirit of Error, reverses this Character: pretends to shew mankind other excellencies than what are found in Jesus, such as reformatiōes, changes, pious motions and desires in themselves: and this it doth, until their worship of God dwindle into Form, their rejoicing be in the work of their own Hands, and all their confidence be in things of the Flesh.

Antichrist, or the false Spirit, seeks not the Glory of Jesus; but speaks of himself, of its own operations: of Joys, Sorrows, Hatred to the Evil, and Languishment after Goodness; by him wrought on the Heart: and teaches his anointed ones, to conclude thence, that they are favourites of Heaven: to look on themselves as greatly distinguished amongst Mankind, by what they call inherent holiness: Yea, and to be Jealous of the Doctrine of *Christ*, because it holds forth to man, the Testimony of

ness, Moral Virtue, and exclaim against Sin, and Sinners: I say, if men have but those appearances, they are according to the principle of the false *Christ*, to be deemed devout, and pious Christians; tho' they speak in the most irreverent terms of the person of *Jesus*, and scandalize the Doctrine of Salvation, alone by his Blood; ridicule his mysteries as whimsies; and with the old Pharisees, accuse him as the ringleader of the Wicked, and the cause of the prophaneness which is in the world.

of Salvation ; bound up, and sealed, where *Jesus* is Alpha and Omega. This Spirit, insinuates that the Doctrine which treats of the person of *Christ*, of His Life, Sufferings, Death, and Resurrection ; of our being justified and sanctified in Him ; is a very Dangerous, if not a Diabolical Doctrine ; and chiefly, because if it does not immediately oppose, it teaches to *sight*, and *disregard* the work of the Spirit upon the Heart : will not suffer men to look unto that quarter for comfort : will not admit of it as an evidence for Heaven : nor suffer them from thence to exalt themselves above their Fellows : but will always be proposing *Jesus* as a salve for every sore, and a perfect redress of all grievances. Thus Antichrist accuses the Spirit of Truth, (because He glorifies *Christ*) of Heresy ; in denying the work of the Spirit upon the Heart : and supported by Tradition, and its Cloud of witnesses, it storms so violently, prates and insinuates so successfully, that it hath almost staled Christianity out of the World : and, hath introduced instead thereof, gross enthusiasm, Self-righteousness, Bigotry, and Superstition, amongst the more zealously religious part of Mankind, and amongst such who are *less* concerned, Deists ; with all the pride of moral virtues. This is that Spirit which I set my Face against, and of which I speak, wherever I have through my Book, ranked this phrase, *the work of the Spirit upon the Heart*, amongst the cant terms of Judaism blended with Heathenism.

And so zealous are mankind become for this Holiness, or *Christ* as it is promiscuously called, that such who are considered, as Gospel Ministers, will not now Grant any thing farther concerning *Jesus of Nazareth*, then what they think tends to promote this holiness, or inward *Christ*: Thus is this made the Grand Criterion whereby to Judge of all Truth: It being now common to inquire upon any proposition concerning *Jesus Christ*, doth it tend to promote inward holiness, and true Heart-work? if it does receive it, if it does not reject it; let it be what it will. From hence it is evident, that this Holiness *within them*, hath infinitely the preference before the Person of *Christ*, since He shall not be allowed to plead his own cause, where there is the least suspicion of his Doctrine clashing with their conceptions of inward holiness, or *Christ* in them: Like the Martyr Stephen's Antagonists, they will then put their fingers in their ears, and run down his testimony, with Noise and Tumult. But, if the least sparkle of this *inward holiness* or *Christ* be seen, or in short; if there be nothing of this nature seen, provided there is a good will towards it, a hearty zeal and stickling for it, let it be (as before hinted) under whatsoever name it may; Whether Morality, Virtue, Piety, Holiness, the work of the spirit upon the Heart, or *Christ within*: I say, towards all such in whom any thing of this nature can be seen, or if they are but *contentious* for it; they have the most enlarged Bowels and extensive Charity.

Charity. Towards all such, they are exceedingly prodigal of their favours; insomuch, that whether they desire it, or Not, yea whether they will accept it, or not, They will Christian them: Yea, if a *Jew*, a *Mahometan*, a *Deist*, or an *Atheist*, be according to the Phrase, a good Man, a holy Liver, he must be supposed to have an interest in *Christ*, notwithstanding he do not believe in him, but rather reviles him; and whoever questions it, will be deemed a very uncharitable, and censorious Biggot. On the other hand, if a Man hath a Sinner Character, makes no pretensions to inward holiness, is not contentious, or noisy about it; tho' he may believe in *Christ*, venerate him; have all his hope, and dependance for salvation, upon his Death, and Blood: I say, a Man of this Character, stands no Chance; it would be reckoned credulous, yea, the greatest abuse of Charity, to christian such a Man, or to conclude him interested in *Christ*. From this Doctrine, those inferences naturally arise: A *Jew*, a *Pagan*, a *Turk*, a *Deist*, or *Atheist*, if Good and Virtuous, according to the before-mentioned Goodness, is preferable to the most zealous worshiper of *Jesus*, and believer in him, if *imperfect* and *sinfull*. Again, Goodness, and Holiness in Man, by whatever name it is called, more infallibly demonstrates the accepted of God; the person with whom he is pleased; then *Jesus Christ* his Death, and Resurrection, or any confidence,

dence, or trust in him: consequently, This Virtue, this Holiness, this inward Work, is preferable to the Person, the Life, Death, and Resurrection of Jesus of Nazareth. To be able to draw those inferences from the principles of Free-thinkers, Socinians, and Arians, would not at all surprize; but to see them naturally rise, from the Doctrines of such, who would be contradistinguished from the former, and considered as Preachers of Jesus Christ may possibly surprize some, who have been used to say unto the work of their own hands, *Ye are our Gods.*

We need go no farther than those false Testimonies, to find the false *Christ's*; nor, then such who vend them, to find the false *Prophets.*

I hope my Reader will pardon this digression, as not altogether foreign, or unnecessary to my main design.

If we consider the Bible-saints and their Excellencies, in a figurative light, as I have already hinted; our Jesus will appear the Heroe of the Scriptures: Or, if we respect them as being really in *Christ* what they are Characterized in the Letter, (for it is easily proved that they were not so in themselves) He still hath the pre-eminence in all things, and every beautifull character given unto man in the scriptures, is primarily His: as the substance of the shadow, or as the *Head*, who by Union with the *Body*, bleffes all the Members with his own condition, and character:

Whilst

Whilst they, *above all things* rejoice in his beauty, power, and excellencies. That one thing so greatly desired by the *Psalmist*, is granted unto all who discern their Union with the Head: namely, *To dwell in the House of the Lord for ever, to behold his beauty, and to enquire in his Temple.* Though the consideration of such a glorious salvation in *Jesus*, is infinitely refreshing, and delightful, yet is there a higher felicity; consisting in the clear views of his personal beauties, and glories. Thus the *Elders* who surround his Throne, tho' perfected in his likeness, wearing Crowns of Glory, Palms of Victory, cast all their Honours, and themselves likewise, before his Feet: prostrating, and singing incessantly, Worthy is the Lamb: thereby intimating, that his personal Worth, Dignity, and Beauty, as beheld by them, is their highest Heaven, their sublimest consolation. For this the Saviour prayed, *Father I will that they whom thou hast given me, may be with me where I am, that they may behold my glory.* Unto the Eye of Sense, there was neither form, nor comeliness, whereby men should desire him, when in the day of his humiliation his Judgment was taken away: when his Face being more marr'd than any man's, and his form more than the sons of men, He was press'd with our sicknesses, sins and sorrows: Then, he appeared like the *Tabernacle* of old, (as covered with Badgers skins) mean, and contemptible, unto all such

as Judged according to appearance : But unto those who conceived aright of his beauty and glory, even then, his Form was most excellent and his Comeliness perfect, the fairest of the Sons of Men, Grace, and Truth, was poured into his lips. My Beloved, (saith the Spouse) is white and ruddy, the chief amongst ten thousand. Yea he is made the central point of all beauties, and excellencies ; as when thus described : *His Head is as the most fine Gold, his Locks are bushy, and black as a Raven, his Eyes are as the Eyes of Doves by the Rivers of Waters, washed with Milk, and fitly set. His Cheeks are as a Bed of Spices, as sweet Flowers. His Lips like Lillies, dropping sweet smelling Myrrh. His Hands are as Gold Rings set with the Beryl. His Belly is as bright Ivory, overlaid with Sapphires. His Legs are as Pillars of Marble, set upon Sockets of fine Gold. His Countenance is as Lebanon, excellent as the Cedars. His Mouth is most sweet, yea he is altogether Lovely.* Thus Gold, precious Stones, Ivory, Marble, Spices, Flowers, Trees, Mountains, Rivers, Gums, Birds, &c. are here collected ; to form a composition of beauties, figurative of him. Yea whatsoever is seen in all the Creation of God, all the Excellencies and Beauties ; whether they are plonies Terrestrial, or Celestial, are figures of him : All transmitting their Lustre to him, All pointing to him, as their perfection, and He whose Glory and Honour, was the ultimate end of their Creation : *All things*

things were created by him, and for him, saith the Spirit. His beauties of holiness, how inexplicable! How divine! *Pure*, without *Austerity*; *Wise*, without *Vanity*; *Humble* without *Pride*; *Self-denying*, without *Self-love*; *Holy*, *Harmless*, *Undefiled*; *Purer* than the *Heavens*; *Holier* than the *Angels*, He only is *Holy*; He only is the *Lord*: Such was his *Self-denial*, that tho' he was rich, yet he became poor. Tho' all Honour, Power and Glory, was originally his; his name, and character, the most exalted; yea, tho' without robbery he was equal to the most Highest, yet he took upon him the form of a *Servant*, and made himself of no reputation. Whilst the *Foxes* had *Holes*, and the *Birds* of the *Air* had *Nests*, the Son of Man had nowhere to lay his Head! As a *Stranger*, and *Pilgrim*, he passed through the *Worlds* which his own *Hands* had made, and unfeignedly felt the want of such necessaries and refreshments, which the *Creatures*, from *Man*, to the *Reptile*, yea even to the smallest *Insect*, thro' his providence, were abundantly supplied with. In all this, he sought not himself, but through all, his unchangeable *Motto* was, *Not my will, but Thine be done*: it being his *Meat*, and his *Drink*, to do the *Father's Will*. Such was his *Self-denial*, that tho' he was *that just one*, in his own individual self, was *Holy*, *Harmless*, *Undefiled*, separate from *Sinners*, made higher than the *Heavens*; yet was he content to be numbered amongst the

the Transgessors; and to be accounted Seditionis, a Rebel, a Glutton, a Wine-bibber, a Blasphemer, a Deceiver, a Demoniack, an Incourager, and Ringleader of the most notorious Sinners: Unto those accusations, he replied not; But by his silence denying his holy character, he seemingly acknowledged the Charge exhibited against him*, and submitting to the punishment, was content to make his Grave with the Wicked. He denied himself so far, as to permit Satan, (a creature of his power, and one whom he had before crushed to everlasting Darkness for his rebellion) to tempt him: and that with the glories of a world, which he himself had made, and which at that time, he upheld by the right hand of his power: All living, moving, existing in him, and governed by his providence: And also with worshiping him, who was not only his *Creature*, but a creature fallen and accused, and whose very *being*, was enmity against him. Yea, he suffered

* Though as an Individual He was perfectly holy; and the Charge of sin brought against him by his enemies, as false as Satan: Yet as the Head and Representative of the People, as personating the sinner, he confessed the Charge by his silence: Otherwise it does not appear, wherefore he was silent; when the Cause of Truth, called upon him to make his defence. That his great and unparalleld Humility was evident in this transaction, does not prove that his behaviour in this particular, was calculated only to exhibit that Beauty. Therefore may we construe his Silence, a tacit acknowledgement of his being *made sin for us*.

the Tempter to sift him like wheat ; to rush upon him with all his policy and power, by every Gate of Hell : to try him with Despair, Presumption, Self-murder, and with an inordinate love of Life ; by using the most extravagant means for the preservation thereof : yea, even to hazard his knowledge of himself, of his own Dignity and Glory, as the Son of God, upon the success thereof.

Thus seeking, if by any means he might oblige him to deviate from his own Law, and rule of righteousness, written by Moses, and the Prophets. How beautiful his humility ! he patiently endured the contradiction of Sinners against himself. How conspicuous his love, through the things which he suffered ! many waters could not quench it, neither could the Floods drown it. His meekness ! how apparent, when as a Lamb led to the slaughter, and as a Sheep before her shearers Dumb, he opened not his Mouth : when he was reviled, he reviled not again, nor did he hide his face from shame and spitting, but calmly gave his Back to the smiters, and his Cheeks, to them who plucked off the Hair. These, and every other Godlike disposition, and perfection, shining in Him ; through his Life and Death, renders him at once the object of wonder, delight and pleasure. Yea, such is his superlative beauty, that when we have considered all excellencies in Heaven and Earth with the utmost exactness and impartiality, we are still with relation to them all, constrained to

to cry, as the Apple-Tree is among the Trees of the Wood, so is my Beloved among the Sons. Surprizingly rare! one amongst thousands, yea, only one in all the wood: distinguished from all in fragrance, fruit, and shade. Well may every admiring worshiper say, *I sat down under his shadow with great delight, and his Fruit was sweet to my taste.*

He is beautiful in the majesty of his power, and the glory of his kingdom. All Power in Heaven, and in Earth, is given into his Hand. By him Kings reign, and Princes decree Justice. The Queen of Sheba, came from the uttermost parts of the Earth to bear the wisdom of Solomon, and to see his Glory. (but behold a greater then Solomon is here.) And when she saw his wisdom, and the House that he had built, and the meat of his Table, and the setting of his Servants, and the attendance of his Ministers, and their apparel, and his Cup-bearers, and his ascent by which he went up unto the House of the Lord, there was no more Spirit in her.

We also, when we come up to Zion, to see the King in his beauty, with the Queen standing on his right-hand, shining in Gold of Ophir; are equally surprized, astonished, and smitten with wonder: How glorious the displays of his wisdom! in Creation, Redemption, and Providence; especially in that admirableconomy with which he governs his own House. There he shews the beauties of Holiness, holiness for ever becometh his House, and

and reverence his Saints. Of Experience having been tempted in every point, like unto us. Of Compassion, he has compassion on the Ignorant, and such that are out of the way. Of Sympathy, he is touched with a feeling of our infirmities. His Wisdom, Love, and Power, in guiding, protecting, enriching, and causing all Things to work together for the good of them who love him, and are the called according to his purpose, is most beautifully seen here. The House which he hath built, where through the labours of his Life, and Death, he hath built us *in himself* an habitation for God, through the Spirit.

The meat of his Table, his Flesh is meat indeed, his Blood is Drink indeed: by Union with which, we are fed with all his grace, and fruits. The sitting of his Servant, the Rest that remaineth for the People of God: which rest, is in Him, where all those who believe, entering cease from their own Works, as God ceased from His. The standing of his Ministers, their continual readiness to execute his will; and with unwearied pleasure, and delight, to bear his message to his Church: he maketh his ministers a flame of fire, administering by the word of his Cross, Light, and Heat, all around them. Appareled with him who is the righteousness of the Saints, they bear witness of his Royalties, Majesty, and Glory: as the King of Kings and Lord of Lords.

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His Cup-bearers, those who offer everlasting praise, resulting from his Blood and Death, which, as the Juice of the true Vine, the fruit of his own doings, and sufferings, he drinks for ever new, in the Kingdom of the Father. *His ascent unto the House of the Lord*, the Union of natures in his person; by which the Man in him, is one with God; and therefore, goes up unto the House of the Lord.

When the Queen of Sheba saw this, *only in the figure*, there was no more Spirit in her: but breaking forth in strains of ecstasy, it exceedeth, said she, *the fame which I heard, the half was not told me, happy thy men, happy these thy servants, which stand continually before thee, that bear thy wisdom, blessed be the Lord thy God, which delighted in thee, to set thee on the Throne of Israel; because the Lord loved Israel forever, therefore made be thee King, to do Judgment and Justice.*

What then must be the strains, when our greater Solomon, in all his Wisdom, Majesty, Beauty, and Glory is seen. Such is the poverty of speech, yea, of the most expressive words; that we are utterly incapable of declaring, what we then conceive of his eternal excellency. Whilst our utmost conceptions, bear no proportion to his real glories, his transcendent Beauties: but are, as a moment of time to eternity. Thousands of thousand minister unto him, and ten thousand times ten thousand, stand before Him: let us mingle with

with the multitude, thus blest with his presence; saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: and with every creature, which is in Heaven, and on the Earth, and under the Earth: and such as are in the sea, and all that are in them, saying, blessing, and honour, and glory, and power, unto him that sitteth upon the Throne, and unto the Lamb for ever, and ever. *Amen.*

*A SUPPLEMENT unto the foregoing
TREATISE on the DOCTRINE of UNION:
Exhibiting a SPECIMEN of APOSTOLICK
PREACHING.*

THE Matter and Manner of the Apostles Preaching, appears, when among Jews, and Gentiles, they taught that Jesus Christ was the Messiah, the Son of God; and that he was crucified unto Death, and on the third Day rose again from the Dead, for the Forgivenes of Sins, and the Justification of Mankind. And this they proved from the predictions of the Prophets, from the pattern shewn unto Moses in the Mount, and by undoubted miracles wrought in the Name of that Jesus whom they Preached. All who believed their Testimony, were thereby sensible of Salvation: there were no such doubt-

as these amongst them then, viz. How do I know whether He died for me, or whether I am particularly interested in him, &c. Those queries, and criticisms, are of latter date than the Apostolick Age: and owe their existence unto the wisdom of this world, which in the decline of true Christianity, took place of that primitive simplicity, with which the first Preachers of *Jesus* bare witness of Him. They had their rise from the distinctions made amongst men: of Predestinate, and Reprobate, as qualified, or unqualified, for the Grace of the Gospel: of Fruitfull, as having a right to believe their personal interest in *Christ*: or unfruitfull, whose interest in him is doubtfull. Those distinctions once concluded upon, between self-righteousness, and ignorance of the scriptures; have, from generation, to generation, been carefully handed down: Whilst all the World assented to them, as traditions of gracious Men, taking it for granted, without impartial inquiry, that they were deducible from scripture.

This, by degrees, rendered the things belonging to our peace so intricate, that the knowledge thereof was considered as wholly confined to the Schools. And hence it was, that when a Man believed the Gospel report concerning *Jesus Christ*. Namely that he was the Son of God, the Saviour of the World, that he died, and rose again for our Justification: I say, when a man had believed this, he was yet taught to inquire, how do I know whether

whether He died for me? whether I am interested in him or not? was I sure says one that I am predestinate, I could be easy: says another was I but sufficiently convinced, and humbled, I could believe that *Christ* died for me: Says a third, could I but perceive the fruits of the Spirit *in me*, the proper effects and obedience of Faith, I could be assured of my interest in him.

Thus, are mankind taught to establish their own righteousness: where, upon the authority of some goodness wrought *by* them, or found *in* them, they are directed to conclude of the love of God towards them, and of their personal interest in *Christ*. But what shall that man do, who is assured that every imagination, of the thoughts of his Heart, is only evil continually (*a*); whose goodness is as a morning cloud, and as the early Dew it goeth away, (*b*) and that he is as an unclean thing, and all his righteousness (*c*) as filthy rags? I say, what shall the man do, who by deep experience, every *Day* and *Hour*, is sensible of those awfull Truths, and knows them applicable to every child of Man? who has a continual sense of his Poverty, Misery, Blindness and Nakedness? According to the fore-mentioned Traditions, He must despair, and be Damned everlastinglly: for those Traditions say, it will avail him nothing to believe all that the Bible reports of *Jesus Christ*, if he has not good Works, good Fruits in himself,

[*a*] Gen. vi. 5. [*b*] Hos. vi. 10. [*c*] Isai. lxiv. 6.

as more corroborating evidences, more infallible recommendations unto God, yea as more undeniable Marks of his acceptance with him, than *Jesus Christ*: than his Birth, Life, Sufferings, Death, Resurrection, and Ascension. Let us only compare those conclusions with the scriptures, and we shall quickly perceive them to be the very sinews of Antichrist.

The Apostle says, *it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners (d)*. But Antichrist says, you cannot be saved except you are holy, and good in yourself: nor shall the Death and Resurrection of Jesus profit you, except you are Changed, and made fruitful in all good Works, Words, and Thoughts. The scripture saith, *to him that worketh not, but believeth on him that Justifieth the ungodly, his Faith is counted for Righteousness (e)*. But Antichrist saith, that *Christ* doth not Justify the ungodly; and that he Justifies only such who are Godly: Who are repentant, humble, meek, loving righteousness, and hating iniquity. And where the fore-cited Text shews us, that *Christ's Faith* is accounted for righteousness, to all such who working not, believeth on him, as Justifying the ungodly: Antichrist says, you are Justified by *your own Faith*, which will produce righteousness in you, to evidence it. The scriptures say, that *while we were yet*

(d) 1 Tim. i. 15.

(e) Rom. iv. 5.

sinners

sinners Christ died for us (f); and that when we were Enemies we were reconciled to God by the Death of his Son (g); and that God was in Christ reconciling the world unto himself, not imputing their Trespasses unto them (h). But Antichrist saith, sinners have no right to conclude that Christ died for them: that such who have this right, are distinguished from sinners, by inherent holiness, and gracious qualities. And it farther saith, in contradiction to Christ, that he did not reconcile us to God, when we were *enemies*, but that we must love him, fear him, and serve him, before we can be said to be reconciled to him: and as to man's being reconciled by the Death of Jesus, it absolutely denies that; and says, we are reconciled by being reformed, changed, and made conformable in heart and practice to God; and that untill then, it is not true that God hath reconciled us unto himself in Christ, notwithstanding the Apostle saith it. The scriptures say, that we are *saved by the Grace of our Lord Jesus Christ* (i); yea expressly, *by Grace are ye saved* (k). But Antichrist says, there are *Terms* and *Conditions* to be complied with and fulfilled, before you can be saved. The Apostle saith, that God hath *given to us eternal Life*, and that *this Life is in his Son*: and that *he who believeth not this record, hath made God a Liar* (l).

(f) Rom. v. 8. (g) Ver. 10. (h) 2 Cor. v. 19.
(i) Acts xv. 11.. (k) Eph. ii. 8. (l) John v. 10, 11.

From whence it is plain, that he who believeth not, hath eternal life given him in the Son of God, as fully as him who believeth: else it doth not appear how he could make God a lyar, by not believing; nor, how the unbeliever can be *censured* for not believing what was not true. But Antichrist says, all have not a right to believe: some because they are not predestinate, others because not qualified, by repentance, &c. others tho' they have believed, have no right to be assured, because they are not sufficiently fruitfull: Therefore those cannot make God a Lyar, when they believe not, it being not required of them to believe a falsehood. Our saviour censured such who trusted in themselves that they were righteous, and despised others: But Antichrist supports this character, and is constantly, for distinguishing, between *Saints* and *Sinners*, and that not from any rejoicing in *Jesus Christ*, which one hath above the other, but from the *Saints* being more righteous, than the *Sinners*, more holy, devout, and wise. Our saviour reproved the church of *Laodicea*, in the sharpest manner, for growing rich, and increasing in goods, for not retaining a just sense of her poverty, misery, blindness, and nakedness: But Antichrist says, you *must* increase in goods, you *must* grow rich, rich in Wisdom, Knowledge, Holyness, Goodness, Virtue, and Experience: and except you thus increase in Goods, *Christ* shall profit you nothing. You was poor, and miserable, and blind,

blind, and naked, says Antichrist; but not so now, you are converted, you are born again, you are changed, therefore how should you know yourself to be what you are not, now howevel, whatever you have been. The spirit of Truth says, Christ is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption. Yea saith Antichrist, but except you are made this in yourselves, you cannot be saved. Thus the Traditions of Man, make void the word of God; and thus Antichrist warreth against Jesus, the son of Mary. This is that Antichrist, whose coming was prophesied of, and who made his appearance, as early as the days of the Apostles. He ruined the Labours of Paul, in Galatia, and made him complain that all they who were in Asia, were turned away from him: insomuch that this Apostle, laborious, and zealous for the Glory of Jesus Christ, lived to see sundry of the Churches, whom he had espoused to one husband, as a chaste virgin to Christ, overrun and spoiled by Antichrist. And indeed this and what followed, was foretold by him, in his Epistle to the Thessalonians, where he said: The Day of Christ should not come except there come a falling away first, and that Man of sin be revealed, the son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God, sitteth in the Temple of God, shewing himself that he is God. It is easily seen, that this prediction is fulfilled. John also said, that Anti-

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christ was in the world *then*, denying that *Jesus* was come in the flesh: Or, as it signifies, that he had finished the redemption of Mankind; and consequently, taught men to look for him yet to come, in *their Flesh*: under the notion of Light, Power, Wisdom, Faithfulness, Humility, Love, &c. From the appearing of this Antichrist in the world, we may date the Aera of the Apostacy, or falling away from the Apostles doctrine; when Mankind began to entangle each other, with their own inventions. The Apostles, as I have hinted, preached the person of *Christ*, the simple facts of his Death and Resurrection, as Justification and Forgiveness of sins to the Children of *Adam*. It was enough, that their hearers believed their report of the crucified One: and as I observed before, the Persons thus believing, never once questioned but it was for them, because hitherto, they had not been taught that *any* were excluded from it. Antichrist had not as yet the boldness to affirm, that there were *some* amongst mankind, who tho' they heard of the Death, and Resurrection of the Lord *Jesus*, yea tho' they *believed it*, yet had no right to conclude it was for them. Nor had he as yet, propogated that iubtil distinction, between the belief of the Truth, and the knowledge of their personal interest therein. For in thole days of undisguised truth, and simplicity, when any man believed the Testimony of the Apostles concerning *Jesus*, his heart exulted in the Truth, nothing

nothing doubtfull of his interest therein, The belief of the Truth, and the purged conscience, were then inseparable. For the Testimony is, not only that Christ died, and rose again, such as we might hear of some other Person, as Lazarus: but the truth is, that he died for our sins, and rose again for our Justification: insomuch that believing the truth, necessarily implies the knowledge of our personal interest in Christ, the latter, is always in proportion to the former. To distinguish between the belief of the Truth, and the knowledge of our interest therein, is the invention of a Spirit, who professing Christianity, would not be thought to be an unbeliever, but at the same time, having not the testimony of a good conscience, the inward witness, which the scriptures affirm to be the case with such who believe: but still retaining a conscience of sin, he was obliged to scheme this distinction; to keep up his credit as a believer, but such a one as was doubtfull of his personal interest in the truth believed. Yea, and to ward off all censure on this account, this doubtfulness must be nourished, and cherished, and strongly recommended to others, as prudent religious fears; from which we are very rarely to be delivered; and that only in proportion to our fruitfulness, as the effects of the Truth believed. And to make this the more plausible, it is insinuated that the greatest danger lies on the side of a confident believing; signifying,

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that men are rather damned for believing, (which is called presuming) than for doubting; Thus from every quarter, Antichrist aims by his Traditions, at making void the word of God. It is very surprizing to observe, after a person hath made a great bustle about *Christ*, and raised a Dust, by proposing a Truth to be believed, unclogged with any conditions whatsoever in the person believing; requiring no other qualification in him, then what is naturally common to Mankind; and that the Truth which is thus to be believed, is none other then the simple fact of *Christ's* Death, and resurrection: I say, after proposing this, and quarrelling with all the world about it, giving, the hardest names, even unto such, who only differed unhappily in the mode of expression: to find *such a one* sink to this, that a man may believe the forecited Truth, and not know his interest in it: yea, have no interest at all in it: and that such who *have* can only know it by their fruits: gives us a striking prospect of Antichristian policy, and makes us suspect the intention, where it is proposed to exalt Christ alone. The Scriptures assure us that Mankind as Sinners, are interested in the Death and Resurrection of *Christ*: Therefore, to apprehend and believe that Truth *properly*, is to believe our personal interest in him. If it should be objected, that Christ doth not now say to any individual, thy sins are forgiven thee. I answer, he doth: for what he said

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unto one, He saith unto every one who believeth it: otherwise, we may say there is nothing in the scriptures said unto us: the Old Testament being written unto the *Jews*: the New Testament, some to one Church, and some to another, but none to us: if we have not a right to believe that what *Christ* said unto them, he said unto us. But, that we can only know our interest in *Christ* by our Fruits; is first a denial of the witness of the Spirit: except it is supposed that he bears witness by those things, and not by *Christ*: which by the way, is to speak of himself, and to prove himself a Spirit of Error. Again, it is to make our goodness essential to the knowledge of our Salvation, which is a manifest going about to establish our own righteousness, as the *medium at least* whereby we believe: and a contradiction to the Scripture; which saith, *To him who worketh not, but believeth on him that justifieth the ungodly, His faith is counted for righteousness.* Again, it makes void the Law: by not adhering to its determination, concerning good and evil: for were we always to determine of our good and evil, by the perfect Law; it would be much more easy, with the greatest pretender to piety, to *number* his good fruits, than it is to *find* them. Was this but truly considered amongst mankind, we should not have such proud boastings, and pretensions to know *this*, and the *other* matter, by their good works, and holy fruits, as we have in the world.

world. I might say, it smells much stronger of the Church of Rome, (if it does not look a little towards Deism) than of the Protestant Faith ; but as that would be saying nothing, to such who think the Romish Faith True, and the Protestant wrong ; I shall content myself with saying, that it is a flat contradiction of the Apostles Testimony ; as I have in part, and shall yet farther shew : tho' it would fain shelter itself under their Authority. Where those, and the like suggestions of Antichrist take place in any heart, the consequences are shocking : as to such who are *vain* enough, to imagine themselves fruitful in *themselves*, and from thence to draw conclusions : as they must first make to themselves a new Law, before they can thus think : so must they of necessity be puffed up, and come into the character of the self righteous. And, as to such who are not sufficiently vain, to think themselves thus fruitful, as they cannot know their interest in *Christ*, there remains nought for them, but misery and fear : though they have *this* consolation, to be taught that unbelief and gloom, is a much less dangerous state, than an unshaken confidence. It is easily seen, that those propositions are calculated, to multiply, and increase, the perplexities, doubts, and objections of Mankind, against the Gospel of Jesus : therefore is it, that we have many more of those in the world *now*, than in the first ages of Christianity,

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The Apostles preached Jesus, and His Benefits, promiscuously to sinners, and did not streighten his Grace, by shewing that there were some who had no right to it; either from their being reprobated, or from their being unqualified; but by Divine Authority, they preached the Gospel to every Creature, and every Man who was a Sinner, yea whether he knew himself such or not, (for they spake of things as true with God, and not according to the conceptions of man) was sufficiently qualified, and had an indisputable right, to conclude the Saviour's Death, and Resurrection, His Justification unto Life. And this much is to be understood by the Apostles assertions, *We preach Christ crucified.* And again, *We preach not ourselves, but Christ Jesus the Lord:* And with great power, gave the Apostles witness of the Resurrection of the Lord Jesus; and great Grace was upon them all. And again, *He preached unto them Jesus, and the Resurrection.* Thus, the Apostles dwelt altogether upon the fact of Christ's Death and Resurrection, amongst Jews and Greeks, as the alone salvation of Mankind. And what Paul himself thought of it, is evident from that Heart exultation of his. *Who is he that condemneth, it is Christ that died, yea rather that is risen again:* Thus the resurrection of Jesus, without the consideration of any other matter, in Heaven or in Earth, was the Joy of his Heart: Yea all his Hope, and all

all his Salvation. He shewed, that the fact of *Christ's* resurrection, was his exemption from condemnation: He viewed it, and rejoiced in it, as such. And without doubt, what he apprehended to be truth, He preached unto others, as He sought not himself, in the things which he spake: The Glory of the Lord *Jesus*, and the happiness of his fellow-creatures, being that, which he had always in view, in preaching the Kingdom of God. As to Mankind, the Apostles thought them sufficiently qualified, (as being all concluded under Sin) for the Grace which they Preached. They were taught to drop all distinctions, and no longer to consider men as *clean*, and *unclean*, as *Chosen*, and *rejected*: For saith *Peter*, the Lord hath shewed me, that I should not call any Man *common* or *unclean*. This was not because mankind were reformed, and better *now*, then when God taught the *Jews* to respect the *Gentiles* as *common* and *unclean*; which he did under the Law; where he forbid the *Jews*, to have any connection with the *Gentiles*; and, if it was not owing to any Change in the *Gentiles*, that they were now received, and were no longer to be considered as *common* and *unclean*: The Query is, what was it owing to? I answer, it was unto the Death and Resurrection of *Jesus*; for it was there that God had cleansed them. Therefore was it, that when *Peter* refused to eat, in the Vision

of the Sheet ; saying, Nothing that was *unclean*, had at any time come into his mouth : He was answered ; call not thou that *common* and *unclean* which God hath cleansed. Thus was he taught, that mankind who in *themselves* were *unclean* were cleansed of God in *Christ Jesus* : according to which *cleansing*, He was instructed to respect them ; and that he ought not any more to call *any Man uncommon or unclean*. Therefore, it was the busines of the Apostles, to tell the People what God had done for them : Namely, that he had loved them, and washed them from their sins, in His own Blood. Thus as to *Matter*, and *Manner*, did the first witnesses of *Jesus* preach his salvation unto the Children of Men. For where they tell us, that they preached the Son of God ; that they preached *Christ Jesus* the Lord, *Christ* crucified, &c. without meddling with the characters and conditions of those unto whom they preached, to point them out, as qualified, or unqualified for the reception of the Truth. I say, this their *Matter*, and *Manner* of Preaching, plainly shews, that they did not aim at making a schism in the Body ; by dividing the Head and Members, as having separate interests : But, they aimed at shewing that the interest of the Head, was that of the Members : therefore was it, that holding the Head, they constantly preached *his Excellence, his Labours, Triumphs, and Honours* : that the people

people as his Members, hearing of it, might hear of their own salvation: and grace: because, the glory which is given unto him, as the Head, he gives it to us, as his Members. From this *Union*, it appears, that hearing and believing of *Christ*, according to the Apostles testimony, we hear and believe, what truly relates unto ourselves. And thus did they, by preaching the Obedience, Death, Resurrection, and Ascension of the Lord *Jesus*, preach the salvation of Mankind in *Him*: Thus lifting *him* up, that he might draw all men unto him; and, that they might espouse the people unto this *one Husband*, as chaste virgins unto this *Jesus*, they were cautious of meddling with the Characters of their Hearers; as *Jews*, or *Gentiles*, as Repentant or Unrepentant, lest by making a Distinction, those who thought themselves on the favourable side of the question, should be lifted up, and their minds be adulterated, and rendered unchaste to the Crucified one; Nay, they had always *causticks* at hand, for the proud Flesh of their Disciples, wherever they saw it rising; and this they applied without fear, or having the persons of men in respect, whenever they saw occasion. And how carefull *Paul* was in this particular, appears from his reprobating *Peter*, for giving the Least occasion to the *Jews* to glory in the Flesh, and keep up a distinction, which God had before shewn him an end of; where he actually forbad him

him to call that common, and unclean, which he had cleansed.

This is a short specimen of the Apostles Matter, and Manner of Preaching : and according to my Apprehension, it is obvious that they had the Union between *Christ*, and the people in view, when they thus preached.

There are many who respect the Epistles, written by the Apostles to the Churches, as a pattern of their preaching : but they are to consider, that there is a wide difference between private Letters, written unto such who already believed on the Lord *Jesus*, wherein there is promiscuously thrown out such hints, as were designed to establish their Faith, and form their Manners. I say, a real difference between those, and their manner of preaching in publick, where having to do with the Multitude, their only subject was the Person, Death, and Resurrection of the Lord *Jesus* ; of which their sermons recorded in the Acts of the Apostles are instances. But since then there has been a great *falling away*, and the *man of sin is revealed*. And, as it is more then probable that the Day of *Christ* is at hand, *Antichrist* hath great wrath, and strives to the utmost extent of his Power and Cunning, to hinder the revival of the Apostolick Testimony, and the rising of the witnesses. Sometimes he seeks to establish his own Maxims, under the popular names of Virtue, Benevolence, Repentance, Faith, Fruitfullness, &c. Then he caluminates the Testimony of *Jesus*,

giving it the most opprobrious characters, and mad with rage against all the witnesses thereof, breaths forth nothing but slaughter, and threatenings. And many are they, whom he either prevails on to adopt his Maxims, and become his willing disciples ; or so intimidates with his Threatenings, that they dare not embrace the Truth, because of the certain reproach that follows. But let him rage, he has but a short time, ere the Lord *shall consume him with the spirit of his mouth*, and destroy him with the *brightness of his coming* : and then shall the witnesses who now lie slain in the streets of the great city, stand again upon their feet ; and the Ancient Testimony be revived.

Come quickly Lord Jesus : make no long tarrying, O my God.

F I N I S.

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E R R A T A.

Page 13. line 5. for uncircumfision, read uncircumcision.
 ib. line 27. for Sanctifcion, read Sanctification.

Page 56. line 7. for whoily read wholly.

ib. line 25. for equivocaotin, read equivocation.

